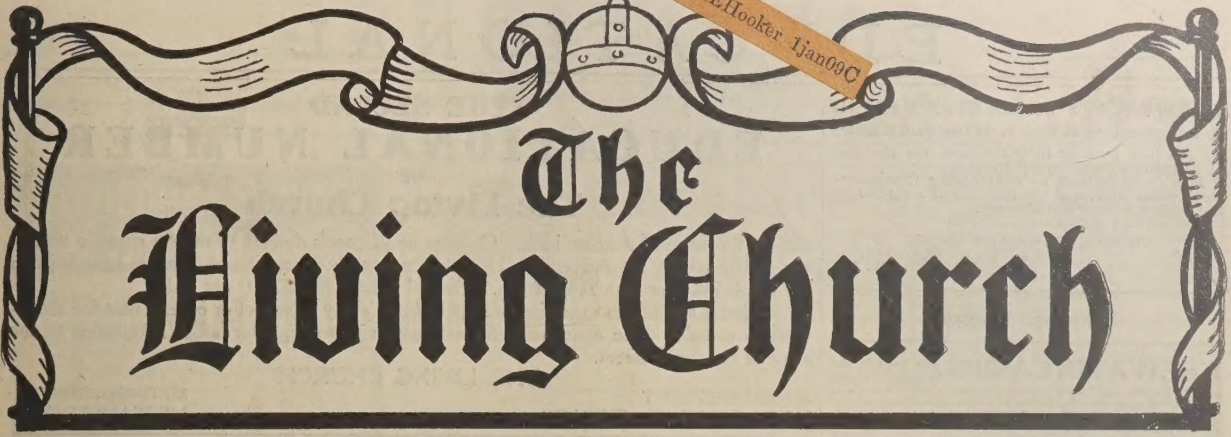


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IN THESE DAYS, half our diseases come from the neglect of the  
body in the overwork of the brain. In this railway age, the wear  
and tear of labor and intellect go on without pause or self-pity.  
We live longer than our forefathers; but we suffer more from a  
thousand artificial anxieties and cares. They fatigued only the  
muscles, we exhaust the finer strength of the nerves.—Lord Lytton.

## THE CHURCH AND THE WORLD.

ON the Fifth Sunday after Trinity the collect (which is one  
of those remaining unchanged at the time of the Reforma-  
tion) turns our attention away from the consideration of those  
things immediately connected with our individual salvation,  
elevating them and broadening them to sympathy with the needs  
of the Church and the world. "Grant, O Lord, we beseech Thee,  
that the course of this world may be so peaceably ordered by  
Thy governance, that Thy Church may joyfully serve Thee in  
all Godly quietness; through Jesus Christ our Lord."

Underlying these few and simple words, and partly shining  
through them, are such profound truths as God's governance  
both of the Church and the world; the inevitable reaction of the  
world upon the Church, or, in modern language, the influence  
of environment upon organism; and the necessity of organized  
corporate spiritual life to the complete salvation of the indi-  
vidual—the necessary relation between the soul and the Church.

The Reformers of the Church of England, it is worth while  
to notice, were not swept off their feet by the *Zeitgeist* of indi-  
vidualism. They still thought of the Church in the old way—  
the oldest way—as God's, as one, and as a requisite for salva-  
tion; they put foremost the idea of service, and they balanced  
joy with quiet.

With regard to the main thought of the collect—the rela-  
tion of this world's course of events to the spiritual service ren-  
dered by the Church—it might seem as if the petition were  
somewhat lacking in courage, as though a soldier or an army  
should ask for a bomb-proof place in which to fight. But the  
Church is giving us the benefit of her own Spirit-guided experi-  
ence. The Church's life and thinking have been largely affected  
by the historical environment in every age. The effort to escape  
temptation and the effort to brace ourselves against temptation  
work together like the centrifugal and centripetal forces that  
keep the planets in their courses.

There are militant virtues best acquired in time of strug-  
gle, but there are products of thought, meditation, and quiet  
prayer which flower best in times of comparative quiet. It must  
be remembered, too, that the influence which the Church is to  
exert upon the world depends not alone upon its own purity and  
strength, but also, in great measure, upon the world's prepared-  
ness. The soil must be ready for the seed; and if we are to catch  
fish, whether the sea is stormy or quiet cannot be a matter of in-  
difference. No doubt the general peace prevailing at the time  
the Heralds of the Cross went forth had much to do with the  
success of the Gospel of Peace. It is a stupendous thought, and  
it is a high privilege of which too few, alas! avail themselves,  
this of asking God so to order the course of this world that the  
Church may do her best work.

That prayer, never out of place, would seem to be most  
opportune at the present time. There are not lacking signs of a  
world war on a scale and with destructive weapons for which  
history has no parallel.

And whatever the condition of the world, it is always true  
that the Church needs inward purifying, in order that she may  
joyfully serve in all godly quietness. St. Peter's confession (St.  
Luke 5:1ff), the first cry of an awakened conscience: "Depart  
from me, for I am a sinful man, O Lord," must always be the  
feeling of the human heart as deeper knowledge of the Christ  
under the sanctifying influence of the Holy Spirit leads to a  
truer knowledge of ourselves. And so we find that same Apostle  
(I. St. Peter 3:8ff) addressing the Church of God not as a  
company of the saved, but of the being saved, and needing still  
to watch and pray and struggle against division, revenge, and  
strife, and for unity, pity, courtesy, and peace, remembering  
that the face of the Lord is against them that do evil.

W. B. C.



## THE CHURCH AND AMERICAN EDUCATION.

**E**DUCATION, rightly defined, is the developing of the faculties of a child in such a way that he may be best fitted for his duty to God and to man. Whatever natural faculties he possesses are to be so trained that he may be best able to perform his work. Few people will deny that man is naturally a moral being and consequently has religious faculties which, in any system of true education, are to be developed equally with his physical and intellectual powers, if the whole man is to be educated. Man must have a religion and a moral code: that is, he must have some explanation of the universe and of his relation to it, and he must have some rules and laws to govern his conduct in it. Whatever this theory may be, however crude the laws of conduct are, this is a religion and a moral code. As Christian, we must, by that, regard every system of education in which the moral intuitions of the child are not being developed according to the Christian religion as just so far defective and as dangerous to the future well being of the nation.

American education is threatened at the present time with being confined to the physical and intellectual powers to the exclusion of the religious. With the breaking down of positive Protestantism and the practical denial of religious obligations, both characteristic of this age, there is a tendency towards an education which is non-religious, if not non-moral. Churchmen are not alone in this view. The existence of the Religious Education Association and the number of books and essays written on this question are clear indications that thoughtful educators and others are disturbed by this prospect.

Many plans have been proposed and discussed; many contain much that is valuable; many are wild and impractical. But they all show that there is a growing need of some moral teaching. What is the Church, the divinely organized teacher of religion and morals, doing in this coming crisis? By her function in the world she should be alive to the need of this training: she was commissioned to teach and lead men to Christ. Shall she be content to see not only her own children but all others defectively educated—developed in mind and body but not in soul? The future of a people is with its youth; the future of the Church of God is the life of its children. Have we not therefore, as Churchmen, a duty to the American nation that we must perform?

Without going exhaustively into the subject, there are three ways in which the Church can aid and certainly effect something; we are not called upon to invent methods. We have at hand, without including the home, three means. These are the public schools, the Sunday schools, and our Church schools: all these are in active force to-day. We have only to use them.

In endeavoring to make any use of the public school and to bring about an education in morals there, the Church has its most serious task. As a body it cannot deal with them or endeavor to influence them. The community will not permit it. The educational history of this country is against any religious body, in its corporate capacity, interfering in any way with the schools. The laws and traditions of this country are opposed to sectarian instruction in public education, but we are sure that no one would or could object to the children receiving instruction in morals or ethical instruction. We are convinced that the American people are still a religious people, that God's moral law is still of vital force in this country, and that, therefore, there is still a desire that children be instructed in morals. The only question is how, without giving instruction in religious tenets. The plans proposed have not all commended themselves to us, and we have not at this time any definite plan to propose by which this moral teaching can be given, but we have decided convictions as to the success of plans for inculcating morals with religion. We have, however, some methods to suggest by which the Church, and especially Churchmen, can aid in the training of the children of this country in morals.

It is admitted that no greater influence for the development of character can be found than the association with a strong personality, whether for good or for evil. Here it seems to us we have a means by which the moral element can be brought to bear upon our children. We can, as Churchmen, insure that the teachers in our public schools be God-fearing, moral men and women, that they live moral, upright lives in the community. From a considerable knowledge of public school teachers, we assert confidently that there is not in this country a body of men and women with loftier ideals than they. The

Church can help them by insisting that these ideals be held by all and that all live true to these ideals. Churchmen should convince teachers that their lives are to a very great degree public lives, and they are to a very great degree responsible to the people as to how they keep the moral standard that God has set. Above all, the profession should be honored by us, and, consequently, be honored by the teachers themselves. In this we can join hands with our fellow-citizens, and when necessary we can be leaders. Too often we as Churchmen have stood aloof from the educational life of our towns. What we have is not the ideal, but we must face realities.

Now this work of influencing public education so that children may receive moral training is preëminently laymen's work. Rightly or wrongly, in many places the entrance of the parish priest into the sphere of education is the signal for religious war, for sectarian animosity. But a layman does not necessarily arouse this feeling, and for that reason he can do the work more effectively. Moreover, it is his duty as a parent and citizen. The moral condition of this nation is not altogether dependent upon the clergy; the laity are to a very great degree responsible. Will the Churchmen of this land shirk this duty on the ground that it is not definitely Church work? We believe not.

Another way in which the moral training of the children in public schools can be ensured is this: We can encourage bright young men and women, especially men, to take *as a profession* the career of teachers. We are conscious of the drudgery and thanklessness of the profession, but we are sure that the blessedness is great if one realizes the opportunity of doing good. There is room and need in the teaching profession for loyal and devout Churchmen. Their lives and their words will have a far-reaching influence, greater than they imagine, the effect of which only God will know fully. There are daily opportunities for inculcating morals, and to a certain extent religion, which, if tactfully used, can be used for the glory of God. The difference between right and wrong in the child's mind is easily inculcated by a skilful teacher of history or literature.

These are two simple means by which Churchmen can influence public education. Doubtless there are others, but we pass to those means over which the Church has more control.

The Church until very recently has not made the best use possible of her Sunday schools. We are conservative, and for that reason we are behind the Protestant bodies in utilizing these schools for the best results; we have much to learn from the sects as to methods. We have, as a Church, been too long held by the view that the home is the best place for children to learn their catechism, without realizing that the American home of to-day aids very little in the education of the children. We have improved lately; still, from a pedagogical point of view, there is still much lacking. The most of our Sunday schools are ungraded, with no effective discipline, and without systematized instruction under competent teachers. We say this conscious that the Sunday school commissions are working effectively and accomplishing results. There are many efficient schools, but the usual one is still, from an educational point of view, inefficient. Now, what we Churchmen have all to realize is that, under the conditions in which we live, there is no more effective way of bringing the people to know the Church than the Sunday school; people will send their children to it when they themselves will not go to any religious body. But to be effective, it must be well-managed, well taught, and well disciplined. The ideal school is that in which the instruction is graded according to pedagogical ideas, order is maintained through interest, and the teachers are interested in their work and qualified through knowledge to teach.

The grading of the school is the easiest task of the three. Books are now procurable in which instruction in the Church and the Bible have been carefully prepared for all grades in the school, but the procuring of competent teachers is more difficult. The disorder of so many of our Sunday schools arises from lack of interest on the part of the pupils. The best order is maintained by that teacher who out of knowledge instructs interestingly. Where possible it is better to have paid teachers. However, disorder is not always the fault of the teacher. The work of the Sunday school does not strike the child as being as important as that of the secular school; he is not as much impressed by it. He is not surrounded by the materials which form his conception of a school. The manner in which it is conducted, the place in which it is held, the confusion arising from the many classes and from murmuring of the lessons learned and taught—all create an idea that he is not there for



work and he need not learn. Hence he is ready for mischief, especially as his aids are close at hand.

We realize that most parishes are handicapped from the lack of properly constructed parish buildings and must do the best they can under the circumstances, but we venture to say that our Sunday schools will not be the effective instruments they should be until the paraphernalia of the secular school is more utilized—small class-rooms, trained teachers, reports to parents, and graded classes. We wish that in towns where there are two or three parishes these could combine and have one large Sunday school in a properly equipped building, with trained teachers, well paid. Certainly in that case the burden would be less and the results greater.

Church schools, principally grammar schools, are doing good work for the Church. We are of the opinion that the ideal system for the Church to develop is that of strong Church schools. We should like to see throughout the land Church schools, both day and boarding, in which, besides the Church atmosphere, definite, positive Church teaching is given; but we realize what the difference between the ideal and its realization is. The financial problems are too great to be solved easily and the burden of running these too great for the Church to bear, as she would have to compete with the state or city. Still we think there should be in every large city a Church day school, and we are also of the opinion that it would be supported *if the instruction given was the equal of, if not better than, that given by the public schools and at a fair charge for tuition.* In nearly every large city, private schools, many of them large, exist and flourish. Parents send their children there because they are convinced that the training received is better than they can get elsewhere. The trouble with many of the attempts to establish Church day schools has been that the promoters have failed to realize that the primary function of a school is to educate and to instruct. The advantage of a Church school is that this education is given in the midst of a religious and moral atmosphere, and that religious instruction can be given as well. Only a few of our Church day schools are doing efficient work, however; for practical purposes it can be said that the Church day school does not exist.

Where the Church does seem to be doing something for education is in the boarding schools scattered throughout the nation. But even here it can scarcely be said that the Church is responsible. The majority of these are in the control of either private individuals or corporations, over whom the Church has not direct control. Still they may be called Church schools in that the atmosphere of the Church and her services dominates them. As we have said, they are doing good work for the training of American youth in the ways of the Church, but we must confess that we fear that in very many cases the Church and Christianity are not emphasized as they should be. We have known of pupils who have come from Church schools ignorant of the meaning of Lent, not to speak of less obvious limitations as Churchmen.

In these, more than in day schools, can morals and religion be taught; but here, as elsewhere, the most efficient agents in this education of morals are the instructors. While we do not wish to minimize the value of the offices of the Church devoutly rendered—and they are of great value—yet the personality of a strong, devout, earnest Churchman, who lives his religious life quietly and carefully, is of untold value to the moral development of the boy. The same is true of a good woman with the girl. The example set by the man whose personality attracts the boy on the athletic field, when he rises and quietly makes his communion at God's altar early, is of more value, it seems to us, than many pages read to the boys. This the headmasters of our schools should keep in mind when they select their teachers.

What we should like to see are Church schools for children from families of moderate means. Those we now have are, and under the conditions under which they exist must be, schools to which only the well-to-do can send their children. The result is that the great middle class (if one can use this term) is untouched by the Church except so far as any of them can be induced to attend Sunday school.

Thus it seems to us that the Church can influence American education, and we have indicated briefly some ways in which Churchmen can make more impression on American life than they are doing. If the danger from an unmoral education is great, even greater is the need for action on the part of the American Church. Will she rise to the task, or will she fail? The future alone can answer.

THE investigators on the Carnegie Foundation have issued a report respecting the salaries paid to college professors in America that is far from satisfactory. The salaries paid in about a third of our colleges average less than \$1,000 a year, while in half of the total the average is between \$1,000 and \$2,000. Computations, based on fairly complete evidence, show "that an American teacher who has gone through college, taken a post-graduate course and prepared himself for the profession of teaching may hope to obtain at the age of twenty-eight a salary of \$1,250, at thirty-one a salary of \$1,750, at thirty-three a salary of \$2,250, and at thirty-five—at which age the able man will have gained his professorship—a salary of \$2,500." His German colleague, having survived the long ordeals of the *Privatdocent*, receives an income whose purchasing power is about 50 per cent. greater.

This is a serious reflection on American educational institutions. We do not forget that more than half of our "colleges" numerically are rather collegettes in resources and in learning; but if the other half were paying adequate salaries the general average could not be nearly so low, and one shudders to think what must be the minimum. Plenty of men of wealth are inspired now and then to erect magnificent buildings; new courses of electives are continually established with a view of attracting the elusive student; but few come forward to contribute to endowment funds. And yet it is a mere truism that no educational institution whose facilities entitle it to respect, beyond a primary school, is self-supporting, even on the meagre scale of expenses prevailing. It will be a welcome day when the competition among American colleges is to secure the strongest faculty, partly by paying the best salaries, rather than to secure the largest number of students. But this day can only come by strengthening endowments, by specializing courses, by centering all the resources of small colleges on a small number of departments, and by a brave policy of declining proffered gifts of buildings that can neither be suitably equipped nor adequately maintained.

We believe there is a future for the small college, in spite of the competition of the few great universities; but there will not be, unless these concentrate their energies upon special fields of work, and pay more adequate salaries to their instructors.

WHAT are the schools doing to promote higher standards of citizenship and to prepare their pupils to be effective and public-spirited citizens of the republic? Many experiments have been tried from time to time; some within the school curricula; some directly among the students themselves. One of the most interesting of these latter experiments is that known as the School City, planned and carried out by Wilson L. Gill, president of the Patriotic League.

The first well developed school city was organized in 1897 in New York City. Much was published about it in this and other countries. Hundreds of teachers used the method in some form, some with intelligence and tact, others without any.

Previous to that time it was quite the usual thing for pupils to elect class presidents and secretaries for literary and social purposes; but that organization had little or nothing to do with the ordinary government of the school. From that time, more and more governmental power has been given to such organizations. Monitors, instead of being appointed by the teachers as formerly, are elected in many schools by the pupils, and called captains, marshals, police, patrol, etc. This is a result in hundreds of schools where they do not even know of the term school city. Yet this new and improved condition is, according to Mr. Gill, as directly traceable to the first school city in New York as any other large results are ever traceable to their source.

In the past eleven years school cities have been established in many countries, and even in schools which have not adopted the formal plans as a result of the movement, the attitude of the teachers has largely changed and the treatment of the child has been correspondingly changed. The last stage in the movement up to the present time is marked by the organizing of the Children's International State, to unite the children's school governments in different countries into one, for the purpose of cultivating international friendship and peace.

In Great Britain, about 1899, a national society was formed to substitute the school city for whipping the children. This society has grown in numbers and influence. In France, prominent educators have advocated it, and it is reported that in every school department or district in the republic there are



school men who have indicated they would welcome its introduction. In Germany, a pamphlet literature concerning it is developing. In Persia, Turkey, and other countries the method has been taken up in the missionary schools. In Cuba, Mexico, South America, and Africa, school cities have also been established.

This system of government of the children, for the children, and by the children, under instruction of their teachers, having developed in the schools of various countries, and official special commissioners of education from several of these countries happening to be in New York City in the spring of 1908, several conferences among them developed the fact that the time was ripe to join all these child governments into one international union. This was consummated, so far as was possible, by the signing of articles of agreement, founding the "Children's International State."

International correspondence on a large scale between the child citizens has been arranged for, and by such means it is the hope of those responsible for the movement to join the hands and hearts of the people of all nations.

The pledge of citizenship of the Children's International State is as follows:

"We, the new citizens, builders of the world of to-morrow, wish to have our world at peace. We wish for all people health, happiness, and intelligence; good manners, good morals, and good fortune. We join hands from land to land, and promise to do our best to serve the world, each in our own village, town, or city, each in our own dear country, and all together in the Children's International State."

While far reaching in its aspirations and ambitions, this experiment will be watched with interest and sympathy by those who are keenly interested in the welfare of their own and other lands.

THE fact that Hobart College has just conferred the degree of S.T.D. upon Bishop Cheney (Reformed Episcopal) is probably the final notice that the college is no longer to be considered as a Church institution. Its Churchly character has been a diminishing quantity and of watery quality in recent years, and the temptations of the Carnegie foundation to "non-sectarian" colleges have proven too much for it. Its statutes give the Bishop of Western New York a voice in the appointment of the chaplain, but do not otherwise protect the Church. And though its property and its endowments were undoubtedly given in the belief that Hobart would perpetually be a school of Churchmanship, as its name suggests, the belief appears to have had no stable foundation.

We quite appreciate that diocesan control of a college has not proven successful. It is difficult, too, to tell what, precisely, constitutes a *Church* college, in the absence of such control. But when the prevailing sentiment among the authorities of a college becomes distinctly unchurchly, the boundary line would seem to have been passed. We can, probably, no longer recognize Hobart College as a Church institution.

SOME important bearings on the ultimate reunion of Western Christendom are latent in the recent papal decrees removing the United States from the jurisdiction of the congregation of the propaganda. The Roman communion in the United States now attains, for the first time, the dignity of a national Church—in so far as national Churches are still recognized in that communion. But the organization of the Anglo-American hierarchy and the full autonomy of the American Church antedate this decree by a century and a quarter, and jurisdiction over every foot of land possessed by the United States has long since been in fact exercised by the national Church. Rome is, therefore, canonically estopped from conferring legitimate jurisdiction upon her American Bishops. The papal decree removing from them the status of missionary Bishops in heathen lands, which, technically, has heretofore been theirs, removes from them their present form of canonical standing and is *ultra vires* in seeking to give them another.

Of course so long as the two communions are organized as separate "Churches," bearing no legal relation to each other, this disqualification of the Roman episcopate in the United States is technical only and without practical force. A Roman Bishop is, to-day, a mere suffragan of the Pope. Yet in the distant day when the grace of God shall have brought the two communions into a desire for union with each other on Catholic lines, it cannot be doubted that the prior claims of the Anglican hierarchy to jurisdiction more than a century before

the Roman-American Bishops were given a quasi-national status will give to this American Church the vantage ground from which the terms of union in America may be dictated.

In the meantime we merely reserve on behalf of the American Church, in the determination of posterity, those rights which, though they will remain unrecognized to-day, must dominate the situation in the distant day when Romans and Anglicans alike become Catholics, and so prepare themselves for the outward unity of the Catholic Church.

THE death of the venerable Canon Knowles removes one who was dearly beloved by hosts of Church people in Chicago as well as among his later associates in New York. He was closely associated with the earlier editorial management of THE LIVING CHURCH, and as an occasional contributor and a valued friend, retained some connection with the paper until his death. Only a few days before that occurred, the editor received a pathetic note from him explaining his inability to contribute a paper to the Keble Anniversary number—last week's issue—on "The Poetry of John Keble." "I have abundant matter that could be worked up for the article," he wrote, "but I am confined to my bed, from which I am writing now, and cannot get to it." And so one of his latest thoughts was of service through THE LIVING CHURCH. The subject upon which he had been invited to write in connection with the other papers of the series was one to which he would have given an exceptionally capable mind. Himself a poet of no mean ability, he thoroughly appreciated poetry, and the sublime, quiet depths of Keble's poems appealed to him as they do only to those who have the poetic mind. That he was unable to make his contribution to the Keble papers was a distinct loss to our readers. He died on the day upon which the Keble Anniversary number went to press.

God give him rest and ever increasing light!

WE beg to suggest to the great and broad *Outlook* that they buy a Church almanac and keep it among their office paraphernalia. By occasional reference to its contents they will be saved from such humiliating blunders as that which appeared in their issue of June 27th: "There are at least two hundred and fifty dioceses in the Episcopal Church in America." As a matter of fact there are in the United States 65 dioceses and 18 missionary districts, including those in our distant possessions, to which might be added our 8 foreign missionary districts—a total of 91.

"Breadth" is good; but accuracy is better.

## ANSWERS TO CORRESPONDENTS.

A. B. L.—Fifteen of our clergy have resigned their ministry since November first in order to be received into the Roman Church and it is understood that fourteen of them have been received. We cannot say how many have been deposited for other reasons. The list is published annually in the *Living Church Annual*.

E. M. C.—(1) It can by no means be assumed that all cemeteries are consecrated.—(2) Nobody knows.—(3) One becomes a member of the Catholic Church by baptism, and therefore, in some sense, a Catholic; but the term, as applied to persons, is more commonly limited to those who are not only in full communion with the Catholic Church, but also maintain the whole Catholic Faith and are nourished by the sacraments.

A. B.—It is difficult to feel that a priest would be justified in pronouncing the benediction at a marriage in a sectarian place of worship, a sectarian minister officiating, and a church being available for the purpose and rejected by the contracting parties; and a Churchman whose bride is unwilling to enter the church ought hardly to expect the sacramental blessing of the Church upon the union. The policy of the Church toward such a union should rather be to discourage it.

J. M.—The current belief is that the Pyramid of Cheops dates from the fourth Egyptian dynasty, about 3,000 B. C., and was built for the royal sepulture of Cheops (or Khufu), the second king of that dynasty. There is no clear reference to the Pyramids in the Bible, and no ground for a belief that they were of supernatural erection.

WERE THE Roman legions ever in the United States? Archaeologists are able to cite nine Roman coins so far exhumed in this country—two in the sarcophagi of the Mound Builders. Now it is chronicled that a native in Springfield, Mass., recently dug up a Roman coin, which was issued 249 B. C. It is worth \$1,500, but the finder refuses to part with it. How ancient coins of the emperors found their way to America is one of those questions which can only be answered by supposing that European navigators long before Columbus had found their way to the Western Continent.—*The New World*.



## CLOSING SESSIONS OF THE PAN-ANGLICAN CONGRESS

### "Gatherings of a Week Without a Parallel in History"

#### CROWDED AUDIENCES ATTEND ALL THE SECTIONS

Inspiring Thanksgiving Service at St. Paul's Cathedral

DELEGATES ENTERTAINED BY ROYALTY

The Living Church News Bureau  
London, June 30, 1908

**I** WILL resume my *resumé* of the proceedings of the Pan-Anglican Congress:

On Friday, June 19th, the fourth working day of the Congress, Section A was occupied with a discussion on "Capital and Labor."

The two meetings were presided over respectively by the Bishops of Columbia and Glasgow. Mr. C. F. G. Masterman, M.P., the well-known Radical politician and Christian Socialist, observed that the capitalist system was one which was not immoral, but unmoral—i.e., outside the recognized moral obligations. It was for the Church to denounce the luxury resulting from the increase of worldly riches, but it could not denounce the accumulation of such riches. He submitted that through the collective action of the whole community, stimulated by the Church, certain boundaries of moral obligation and ethical control should be laid down, within which capital might continue its manipulations. Professor R. M. Burrows, offering some practical suggestions, said that investors should always enquire as to the character of businesses from the moral point of view, and search out concerns conducted with consideration to the worker. Two Australians, Mr. G. H. V. Jenkins and the Rev. C. H. S. Matthews, presented respectively the capitalists' and Labor party's point of view in Australia. Canon Scott Holland, in a vein of torrential oratory, championed labor against the new capitalism. When "workingmen" could not be protected by trade unionism, the municipality or the state should intervene on their behalf. The Rev. Albert Carswell (Minnesota), who took part in the open discussion, said that in the United States publicity was going to be the cure of the industrial situation. With regard to Labor, Mr. N. W. Hoyles, K.C. (Toronto), dealt with the solution of certain difficulties in Canada. Mr. T. Summerball, M.P., spoke both as a member of the Independent Labor party and a Christian Socialist. Sir George Livesey's remedy for the existing quarrel between capital and labor was a copartnership. The Bishop of Grantham considered that Sir George Livesey's contribution was the only really practical one of the discussion.

#### THE HARMONY OF SCIENCE AND REVEALED RELIGION.

The subject before Section B, under the presidency respectively of the Bishops of Exeter and Ossory, was "Religion and Science." Mr. G. F. C. Searle, F.R.S., said that experiments as to the origin of life had led to the conclusion that the first living organisms were created. The unity of the universe proclaimed that there was absolute harmony between science and religion. Dr. Tennant (Cambridge) thought that the warfare of science and the suspicion of religion were both at an end. Dr. Woods Smythe believed that in the first two chapters of Genesis, instead of myth and allegory, they had genuine history. The Dean of Denver said that if the "higher critics" were going to populate heaven, he did not want to be there! Sir Dyce Duckworth, speaking as a medical man, thought the time had gone by when it could be said that where there were three doctors there were two atheists. Christian faith might be fairly claimed for the great majority of the "priests of the body."

The morning session of Section C, under the presidency of the Bishop of St. Davids, was devoted to the consideration of Church Finance. Mr. S. McBee (editor of the *New York Churchman*), who was one of the selected speakers, believed that if the many financiers of genius who were Churchmen were only allowed to co-operate with the clergy, there would be a great transformation in the financial position of the Church. The chairman, in summing up, recorded his impression that the meeting was solidly at the back of those who were moving in the matter of a general scheme for a Board of Church Finance. At the afternoon session, when the Bishop of Stepney presided, the topic was "The Union of Men's Societies." The Bishop of Auckland, the Rev. Dr. Leeper (Melbourne), and the Rev. Mr. Sanborn (Pretoria) agreed in the advocacy of a world-wide federation of Anglican laymen, and such a union was approved quite generally in the open discussion. Mr. A. Hadden (New York) believed the laymen were willing if the clergy would only make the call.

#### "FEDERATION OUT OF QUESTION IN CHINA."

Section D had no fewer than four meetings, and a separate subject for discussion at each—"Strategic Problems Connected with Missions," "The Presentation of the Christian Faith to Non-Christian Minds," "The Comity of Missions," and "Mohammedan Propaganda." The chairmen were respectively the Bishops of Derry and Durham. Among the authors of papers on the first subject were Canon Robinson (editorial secretary, S. P. G.) and the Bishop of Madras and Chota Nagpur. Papers on the second subject were by, among others,

the Metropolitan of India and the Rev. Father Waggett, S.S.J.E. Father Waggett emphasized the need in England of a careful hold on the essentials of Christian truth and a strict devotion to the Christian law of conduct if missions were to go forward among the heathen. Bishop Graves (Shanghai), in dealing with the comity of missions, said that federation was out of the question in China. What they had to do was to stand by a constitutional episcopate and to present it in the proper spirit and temperament. Addresses were given on the last subject by the Rev. L. B. Radford, the Rev. Napier Malcolm (Persia Mission), and others.

#### AMERICAN PRIESTS DISCUSS THE RACE PROBLEM.

At the sessions of Section E (Bishop Kinsolving and the Bishop of Pretoria presiding), "The Church's Progress in America and Africa as Affected by Race Problems," was discussed. The Archbishop of the West Indies observed that the real difficulties of the negro problem in the West Indies arose when they came to the question of Church government. The Rev. N. S. Thomas (Philadelphia) doubted whether the system of Bishops Suffragan would prove adequate in the case. The Rev. W. A. R. Goodwin (Southern Virginia) said the Church had concluded that the American negro was not yet prepared to take part in the legislative or executive functions of the Church of God. The Bishop of Pennsylvania, the Bishop Coadjutor of South Dakota, and Archdeacon Williams (Washington) joined in the debate. Bishop Kinsolving, summing up at his session, took the meeting to affirm that the black race should be given, so far as it was fitted therefor, representation in the councils of the Church. At the session presided over by the Bishop of Pretoria, what the Bishop of St. John's, Kaffraria, pleaded for was that they should in every possible way encourage the formation of a native Church. The Bishop of Natal said that in his diocese they were only feeling their way on the question of equality. The Bishop of Pretoria, summing up, observed that the native converts of Africa were children, so to speak, and not able to decide questions like those who had a heritage of years behind them.

Bishop Collins presided over both meetings in Section F, which discussed "The Early Growth and Equipment of Local Churches, and Steps Towards Permanent Organization." The Rev. D. K. Shindo (native delegate from Bombay) said there could be no national Church in India until there was an Indian nation. The Rev. J. T. Imai (Japan) said they had already taken some steps in Japan to prepare for permanent dioceses. The Church in Japan ought to be one of the most faithful and loyal in the Anglican communion, and he believed that it would be.

#### SOME SOCIOLOGICAL PROBLEMS OF CHILDHOOD.

The sessions of Section G were devoted to the consideration of "The Church's Care for the Recreation and Social Well-being of the Young." The Bishop of Kensington presided in the morning and the Bishop of the Falkland Islands in the afternoon. The Rev. Prebendary Russell Wakefield believed that Bands of Hope were preventive of hooliganism. The Rev. H. S. Pelham (missioner of the Birmingham Street Boys' Union) took exception to the present general system of boys' clubs; it filled boys with an unwholesome desire for amusement. What they had to do in their clubs was to teach their boys true Churchmanship and true citizenship, and also to get into their heads the value of some definite work. Sister Kate Galloway said that, next to drink, the greatest danger to girls was penny novelettes. If they made a girl a lover of good literature they did her a service for life. Mrs. Creighton would have the Church join in the work that was being done to organize the play time of the children of the poor in their crowded homes. The Rev. A. Shillito (organizing secretary of the S. P. C. K.), in the debate on children's literature, commended the attempt made by a Churchwoman in the diocese of Norwich, who had undertaken to advise parents by correspondence and to send a selection of books for perusal, to be bought or returned.

At the evening meetings there were again crowded and enthusiastic audiences. The Presiding Bishop of the Church in the United States occupied the chair at the Albert Hall, when "Race Problems in Christendom" was the subject under consideration. Bishop Montgomery (secretary, S. P. G.), the originator of this Congress, on rising to speak, met with a remarkable reception, the entire audience rising to its feet, and cheering and applauding continuously for some minutes. The Bishops of Rhode Island and Sacramento also spoke. The meeting at the Church House was presided over by the Rev. the Hon. Edward Lyttleton, headmaster of Eton. The subject for consideration was "The Church's Duty to the Young." Among the speakers were the Bishop of Dorking and the Rev. Dr. Tucker of Canada. There also took place the final service at St. Paul's, when there was again an enormous congregation. The introductory address on the Anglican Communion was given by Canon Newbolt.

With the exception of Section B, the Congress took a half-holiday on Saturday (20th inst.), which afforded a welcome relaxation from the severe strain of the week. Section A met under the presidency of the Archbishop of Melbourne to discuss "Monopolies." Mr. Justice Hannington (New Brunswick) thought it was a question on which the Church should have a policy and express her mind. He strongly denounced the Standard Oil Trust. Mr. George Lansbury (of the Poplar Borough Council, the Poor Law Commission, and Canterbury House of Laymen) made a moving speech as a



Christian Socialist. The general discussion was led off by the Dean of Denver, who attributed the prosperity of monopolies and trusts in the United States to their public school system. The children grew up in an atmosphere of "system," and the result was these trusts. His method of dealing with the evil would be to take from the monopolists a tithe of what they had earned, and with the proceeds overcome many social difficulties.

#### LITERATURE, THE STAGE, AND JOURNALISM.

Section B was occupied all day long with the subject of "Religion, Literature, and the Press," the Bishop of Exeter presiding in the morning and the Bishop Coadjutor of New Hampshire in the afternoon. Mr. E. C. Benson, the essayist, dealing with the two ways in which the Church could control or affect literature directly—by prohibition and creation—was in favor of the latter system. He was much impressed by the excellence of the cheap book-stall literature of the day. Canon Rawnsley, also a man of letters, made a powerful indictment of publishers and railway directors for allowing the distribution of immoral literature. He thought the books supplied by Church societies to Sunday school teachers and others for giving away as school prizes might be of a much more attractive sort. The Rev. Mr. Inagaki (Japan) declared that his countrymen had grown weary of the pessimistic tone of Buddhist literature, and were reading Christian literature, even though they dared not go to church. Mrs. Edward Compton pleaded for the removal of the prohibition of the Bible to dramatists. The Rev. W. Bentley (New York) said that he was probably the only clergyman who ran a theatre. It would be a great thing if the Church Actors' Union could send out a list of desirable plays to the clergy. The paper contributed by Mr. J. St. Lee Strachey (editor of the *Spectator*), who was unable to be present, dealt with the "Ethics of Journalism." The press had been growing purer during the past twenty years. The triviality of a great portion of the daily newspaper was a defect which was growing. He advocated anonymity among journalists. The "delicious notoriety" of the individual was the ruin of the better journalism. Newspaper proprietors should be rich, for that made for soundness, but their wealth should be derived from their newspaper. Mr. G. K. Chesterton deprecated anonymity. Secrecy was the evil of modern journalism. The Bishop Coadjutor of New Hampshire, summing up the discussion on Dramatic Literature and Journalism, remarked that every one of them had some opportunity of influencing those who were connected with the press and the stage.

"The Training of Teachers" was the subject before Section C, the Bishop of Gloucester presiding. One of the points brought out in the discussion was the absolute need of training Sunday school teachers. The Bishop of Pittsburgh presided over Section D1, which discussed "The Equipment of Foreign Missionary Workers." Two of the selected speakers were Professor Carless (King's College) and Miss Ellen Humphrey. Father Kelly, S.M.M., and the Bishop of South Dakota took part in the open discussion. The second part of Section D, under the presidency of the Bishop of Durham, dealt with the Equipment of Native Workers. The Rev. A. Westcott, the Bishop of Chhota Nagpur, and others spoke.

#### THE ABORIGINES; NATIVE EPISCOPATE; CHILD LABOR.

"The Church's Duty to the Aborigines" was the subject discussed by Section E. The Bishop of Grahamstown presided. The Bishop of North Queensland dealt with the aboriginal people in his diocese; Father Waggett, S.S.J.E., with the Ethiopian order; the Bishop of the Falkland Islands, with the aborigines of South America, and the Bishop of Yukon with the North American Indians, who said that the Indians in his diocese had given most liberally to the thank-offering. The Bishop of Waipu mentioned that the Maori clergy took their places in the synods just as the European clergy did.

Section F held its sitting under the presidency of Bishop Collins, the subject for discussion being the Problems of a Native Episcopate. The speakers practically agreed with the chairman in the assumption that there should be a native episcopate, and also that the Church ought to be calm and judicial in dealing with the question.

The Bishop of Kingston presided over Section G, which met for its final session. The subject discussed was "The Church's Care for the Material Well-being of the Young." Mrs. Walter Gregg, the Rev. H. H. Elliott, and Miss Constance Smith, the first three selected speakers, agreed that the solution of the whole problem of children's employment lay in getting rid of the system of half-time. Archdeacon Fortin (Winnipeg) desired outcast children in England to be sent to Canada. The chairman was pleased to find that the dominant note of the discussion was entirely in favor of the abolition of child-labor.

Following the Saturday morning sitting of Section A a young people's meeting was held in the afternoon at the Albert Hall. There were present many thousands of boys and girls from all parts of London. The Bishop of Kensington occupied the chair. And there was also another supplementary meeting at the Albert Hall on the following Sunday afternoon, when the Bishop of Stepney presided over a large attendance of members of the Church of England Men's Society. The Bishop of Central Pennsylvania spoke on both occasions.

The Congress met for its final business sittings yesterday week.

The Bishop of Massachusetts presided over Section A in the morning, and the Bishop of Columbia in the afternoon. The subject for discussion was "Christianity and Socialism." Mr. S. McBee (New York), the first selected speaker, observed that what was Christian in Socialism was the social principle. He had been asked on one occasion to speak on the text, "Am I my brother's keeper?" and he had replied, "No, I am his brother." The Rev. A. J. Carlyle and Mr. W. Temple, both of Oxford University, held that the Church was called on to aid the collectivist movement against individualism. The Bishop of Utah advocated Marxian Socialism. The Rev. Lord William Cecil spoke as an anti-Socialist, and put his case forward in the interest of the poor. Senator Dobson (Australia) spoke as one who did not believe in the Marxian principle, but rather in Christian Socialism.

#### BIBLICAL CRITICISM.

The morning session of Section B was devoted to the discussion of the critical study of the Old Testament, and in the afternoon New Testament criticism was discussed. The Metropolitan of India presided. The attendance was so great that an overflow meeting had to be held. The Rev. Professor Kennett (Cambridge) maintained that our Lord had led the way in the criticism of the Old Testament—i.e., He had given the right to test one part of Holy Scripture with another part. The Dean of Canterbury, who is always so strong when he is on the right side of a question, adhered firmly to the traditional view of the Church in regard to the Holy Scriptures. It would be a grievous thing if the papers that had been contributed by Latitudinarian scholars stood alone before the Church and the world at large as representing the belief generally of the Anglican communion. The Rev. Professor Sanday (Oxford) contributed a paper on what he considered the gains from criticism for the study of the New Testament. Professor Burkitt's paper, which followed his, did not, he said, quite satisfy him. This Cambridge professor was too much of a modernist for him. Professor Burkitt, in dealing with his subject matter, went the whole length of skeptical criticism. He regarded the Bible as merely one of the sacred books of the past. The Metropolitan of India, speaking from the chair at the morning session, pleaded for greater hesitation before the Church accepted—especially in their extreme forms—the conclusions of the Bible critics, because he did not believe that they had been proved, either in detail or in general.

The Bishop of Gloucester presided over the part of Section C which dealt with "Patronage in the Church," etc., and the Bishop of Manchester over the part which discussed "The Ministry of Woman." The Rev. Paul Bull, C.R. (Mirfield), made a characteristic onslaught upon the system of appointment of Bishops in England. The Rev. W. H. Frere, superior, C. R., whose subject was "The Specializing of Ministerial Functions," spoke of the average English clergyman as "a general servant." He was expected to do everything, and, consequently, nothing particularly well. The Bishop of Manchester, summing up at his session, said that the Church must learn to recognize not only the value of woman's work, but also give it position, status, and acknowledgment.

"Coördination and Administration of Missions," "Home Work for Missions," and "Education of Women and Girls" were discussed by Section D, the Bishop of Durham and Mrs. Creighton presiding respectively. "The Church's Mission to the Jews" was the subject of discussion in Section E, over which Canon Walpole presided.

#### "A CENTRAL AUTHORITY FOR THE ANGLICAN COMMUNION."

Section F, sitting under the presidency of Bishop Collins, discussed "The Relations Between Individual Organized Churches and the Whole Communion." The Archdeacon of Dorset would not leave it open to the constituent Churches to alter essential matters at their own will. The Rev. H. Anson (Yorkshire) did not believe that the "Colonial Churches"—and probably he was right in saying the Church in the United States as well—would submit to any assertion of authority in common with any formal method. The Bishop of Indianapolis did not advise the imposition of limitations. The Bishop of South Tokyo stated that the Archbishop of Canterbury was referred to from all parts of the Anglican world on difficult questions. He thought it would be an immense convenience if there were something more than a reference to a single person. Bishop Collins, speaking from the chair, said that in dealing with the question they should start with the assumption that the diocese was a unit—that was, the Bishop and his people. The other subject discussed by the Section was that of "A Central Authority in the Anglican Communion." Canon Newbolt declared that any attempt to set up such a central authority was doomed to failure. Father Waggett, S.S.J.E., also spoke as an anti-Papist; he did not believe it was necessary to have a centre here below. The Dean of Aberdeen argued in favor of such a central authority. The Dean of Bangor believed something was possible to be done in that direction by an ecclesiastical intelligence department, with a standing committee of learned men, each one being an expert on his own subject.

The evening meeting at the Albert Hall, when the Metropolitan of India presided, was notable for an address on "Christian Truth and Other Intellectual Forces" by the late Premier, Mr. A. J. Balfour, M.P. His argument was to show that science and philoso-



phy were driving people more and more to believe in a theistic view of the world.

#### THE CLOSING SESSIONS.

The closing sessions of the Congress on Tuesday, June 23d, were of a devotional character. The Bishop of Salisbury presided at the morning meeting in the Albert Hall to discuss "The Church's Call to Personal Consecration." The speakers included Bishop Taylor-Smith, the Rev. Dr. Robinson (All Hallows', Barking), and the Dean of St. Patrick's, Dublin. At the morning session in the Church House, when the Bishop of Ely took the chair, the subject for consideration was "The Church's Call to the Study of the Bible." Professor Du Bose's paper, in the absence of the author, was read by Mr. S. McBee (New York). It stated that they did not doubt the future of Christianity, because they did not question the truth of Jesus Christ. The truth of Christianity depended upon the written Word, or the Holy Scriptures; their faith could have no fear as to the truth of the witness of the Gospel. The permanence of Christianity depended upon the one Holy, Catholic, and Apostolic Church, which had organized all organic Christianity. They were Churchmen, not in the sense of a particular Church, but in that of the Church which was the Mystical Body of Christ. Among the speakers were the Dean of Ely and the principal of Cuddesdon. The Bishop of Southwark took the chair at the meetings to consider "The Church's Call to Intercession and Thanksgiving." Canon Walpole and others spoke. The meeting to consider "The Church's Call to Consecration of Substance" was presided over by the Bishop of Quebec. In the afternoon there was a meeting of the combined Sections in the Albert Hall, when the Archbishop of Sydney presided. The subject for consideration was "The Church's Call to Service," and among the speakers were the Bishops of Durham and Derry and Canons Body and Newbolt. What one of the newspapers called one of the most "picturesque" meetings in the long list of Pan-Anglican events was that at which Bishop Montgomery presided in the afternoon at the Church House, when some hundreds of nurses from every hospital in London assembled to hear the Bishop speak on their own vocation. The Bishop of Rhode Island also made some remarks. The nurses' thank-offering, which was collected on this occasion, amounted to between £200 and £300. J. G. HALL.

#### THE THANKSGIVING SERVICE AT ST. PAUL'S

**A Fitting Conclusion to the Great Congress—Cathedral Filled to Overflowing**

THE culminating point of the Congress was the Thanksgiving service in St. Paul's at noon on St. John Baptist's day. The great Cathedral was filled to its utmost capacity with the delegates and other members of the Congress. Moreover, hundreds of persons who were non-ticket holders were enabled to take some part in the service.

The Congress committee obtained special permission to erect wooden benches in front of the Cathedral—on the open space near the Queen Anne statue and on the steps of the west portico—and from this position the people could hear parts of the service through the open doors. The Lord Mayor and sheriffs of the city of London were present in full state. The Archbishops and Bishops, who had set out from St. Paul's Chapter House and walked down St. Paul's churchyard, were met at the west door of the Cathedral by the choir and clergy of St. Paul's. They then walked in procession, chanting the Litany, up the nave to the choir, arranged in the following order:

Verger.  
Cross Bearer.  
The Minor Canons.  
The Choir.  
Verger.  
The Prebendaries.  
The Secretaries of the Congress.  
Bishops of Separate Dioceses under the jurisdiction of the  
  Archbishop of Canterbury.  
  Bishops of the Far East.  
    Bishops of Africa.  
    Bishops of New Zealand.  
    Bishop of Australia.  
  Bishops of India and Ceylon.  
  Bishops of the West Indies.  
    Bishops of Canada.  
Bishops of the United States, with the Missionary Sees.  
  Bishops of Scotland.  
    Bishops of Ireland.  
    Bishops of the Province of York.  
    Bishops of the Province of Canterbury.  
    The Lord Bishop of London,  
preceded by the Bishops Suffragan and supported by  
  the Canons Residentiary of the Cathedral.  
  The Lord Archbishop of Canterbury,  
    attended by his Chaplains.

Each group of Bishops was headed by a priest bearing a mace. The pastoral staff of the Bishop of London and the primatial cross of the Archbishop of Canterbury were borne before them. The Archbishop of Canterbury was conducted to the highest step before the

High Altar, and the Bishop of London to his throne. The other Primates, the Metropolitans, and the Presiding Bishop of the Church in the United States took their places within the sanctuary, and the occupants of Suffragan sees in the choir stalls. After a hymn was sung, the Archbishop of Canterbury was conducted to the pulpit "to speak to the people," as the phrase was in the order of service. The Archbishop said that one single thought throbbed in every soul beneath that Cathedral roof—that they should give thanks unto their Lord God. In the solemn gatherings of a week without parallel in their history, what had they valued most? The moments that had mattered most to thousands of them had been those of the recurrent trust when, time after time, they stood silent in the presence of God before breaking into utterance in the confession of their holy faith. They had been trying with all their might in these crowded days to understand a little more about their corporate life. That morning, in thankfulness and hope, they made an offering—the natural acknowledgment of what great things God had done for them. But more, they desired to offer not what they had only, but what they were. The outcome of their great mustering should be that the Society of Jesus Christ on earth, to which they belonged, should strive more valiantly, more persistently, more hopefully than ever before to mend what was broken and crooked, what was ignorant and amiss in the world around them, and to hasten on earth the coming of the Kingdom of the Lord. There was an interval of silent prayer, and then the Archbishop, going back to his place at the altar, said the special prayers and collects for the day, after which the congregation stood to recite the Apostles' Creed. During the singing by the choir of Mendelssohn's "Hymn of Praise," accompanied by an orchestra in addition to the organ, the Bishops, one by one, advanced to the altar and presented the thank-offerings from their respective dioceses. The Primates and Metropolitans afterwards ranged themselves before the altar, headed by the Archbishop of Canterbury, whilst, as a solemn act of thanksgiving to Almighty God, the *Te Deum* was sung. The setting was that composed by Sir George Martin for the Diamond Jubilee of Queen Victoria. The Archbishop of Canterbury then gave the blessing. The total amount laid upon the altar of St. Paul's at this service was £333,208 0s. 11½d. Of this the dioceses of England and Wales contributed £257,122 6s. 11d.; Irish dioceses, £4,939 19s. 3d.; and Scottish dioceses, £5,599, 13s. 5d. The British Oversea dioceses contributed £63,695 15s. 10½d.; and the dioceses of the Church in the United States, £14,055 8s. 2d. The fund is not yet closed. The collection at the doors of the Cathedral at the Thank-offering service, amounting to £312 18s. 3d., is not included in the total amount given. Of the English dioceses the largest contribution came from the diocese of London. It amounted to £34,336 16s., plus £1,000 from St. Paul's and £119 from Westminster Abbey.

There was a devotional service somewhat in connection with the Congress at Southwark Cathedral at 8 P.M. on St. John Baptist's day. An address was given by the Archbishop of Brisbane.

On the day following the close of the Pan-Anglican Congress, the Prince and Princess of Wales entertained the Bishops and delegates at Marlborough House, and the King and Queen also joined the garden party. Other members of the Royal Family were also present, including the Duke and Duchess of Connaught. While the Royal Marine Artillery Band of Portsmouth played a selection of music, the Prince and Princess of Wales walked through the grounds, and, on the introduction of the Archbishop of Canterbury, met and shook hands with every one of their Pan-Anglican Congress guests.

J. G. HALL.

EVERYWHERE in Egypt one will find fortune-tellers, but no city boasts more for its size than Luxor. Those who read the future with sand are in the majority. They sit cross-legged on the ground and mutter a preliminary jargon. Finally they lift up the sand, and as it trickles through their fingers they claim to see the life of their patron revealed. As none of the prognosticators speaks English, and it falls to the lot of the dragoman to translate, it is difficult to place the credit of shrewd guessing where it belongs. At Luxor, as in all cities along the Nile, water for domestic purposes is carried from the river by the women and young girls, and no more interesting phase of everyday life is seen in Egypt than the evening procession of trailing-robed figures, many of which now carry large Standard Oil cans instead of picturesque jars upon their heads. The hotels at Luxor are all situated on the river bank, within a few yards of the water, and it is the delight of guests to sit on the broad verandas and watch the natives who bring up water to irrigate the lawns and to sprinkle the dusty roads.—*Leslie's Weekly*.

NOT THE SAINTS, but the God of the saints, does our Lord set before you as your pattern. He is infinitely perfect: all inward brightness, purity, goodness, holiness: all truth and all love are with Him and from Him, in a degree and way which no thought of ours can reach: and *that* always for ever and ever: and yet we are bid to be perfect, even as our Father which is in heaven is perfect. Not as though we could come up to Him: no one is so senseless as to imagine that: but as He is always, and does always, that which is the very best in itself, so we are to aim at being always and doing always the very best that we can attain to, or think of.—*Keble*.



## BISHOP POTTER'S CONDITION

Some Hope Yet Remains, But There Was Another  
Setback Last Week

## OLD MANHATTANVILLE CHURCH ABANDONED

## Trinity Church Will Not Lose Its Prestige

## DEFECTION OF THREE SISTERS TO ROME

The Living Church News Bureau  
New York, July 13, 1908

THE progress in Bishop Potter's recovery had a slight setback on Thursday. Dr. Henry T. Hunt came from Albany on Friday to the patient's bedside at Cooperstown, and, with the two attending physicians, issued a bulletin on Friday evening announcing that "there has been no material change in the patient's condition since yesterday." The hope is entertained that the Bishop may get up and about; and yet the slow recovery is a matter of grave concern. At this writing, no immediate change is anticipated.

ST. MARY'S, MANHATTANVILLE.

The old picturesque and historic church on Lawrence Street in the upper section of the city was recently given over to building wreckers, after a touching "good-bye" service. The site is now the scene of active operations for the completion of the new brick structure which the rector, the Rev. Hiram R. Hulsey, and his people, confidently expect to be ready for use on or about All Saints' Day.

## "OLD TRINITY'S GLORY NOT TO BE DIMMED."

Under this headline a daily paper devoted a large space last week to the discussion of the future policy and direction of the affairs of the mother parish of the city. The interest of Churchmen and other citizens not only in this neighborhood but in remote parts is now as keen as ever; hence the following excerpts are re-published:

"Reports have recently been persistent that under Dr. W. T. Manning, successor to the late Dr. Morgan Dix as rector of Trinity parish, Trinity church itself was destined to lose something of its prestige, and that St. Agnes' chapel, whose equipment for Church work is declared to be second to none in the United States, would in effect become the head church of the parish. The reports have intimated that old Trinity, buried among the skyscrapers of lower Broadway, with its historic associations, was to be relegated to the position of a chapel.

"These rumors are positively denied by those in authority. So far as any one now in touch with Trinity parish affairs can foresee, Trinity will always be the chief church of the parish, from which its vast and manifold work will be directed.

"It is declared that the gratification of the communicants of St. Agnes' chapel over the election of their vicar to be the head of the parish was counterbalanced by their grief at losing him as vicar. When he preached at the chapel on the first Sunday after his election as rector, the congregation pressed up to him at the close of the service, congratulating him heartily, but begging him at the same time not to leave them. The reports that he would stay at St. Agnes', preaching there oftener than elsewhere, thus making it in fact the head of the parish, are believed to have been inspired by the congregation's wish that it might be so arranged.

"St. Agnes' congregation is the second largest of the denomination in the city, being exceeded only by St. George's. In buildings and in all the equipment which a great church needs for a great work it stands first. Its location in Ninety-second Street, near Columbus Avenue, in the heart of a choice residential section, gives it an opportunity for work at its very doors, it is pointed out, which Trinity can never again possess. Members of the church are enthusiastic in attributing to Dr. Manning's efforts the remarkable growth of the chapel's usefulness and the broadening of its opportunities.

"On the other hand, it is known that Dr. Manning regards St. Agnes' as a great parish, with boundless opportunities for work in its community. He has seen it make rapid strides since he took charge nearly five years ago. But it can be stated on excellent authority that he does not think any chapel or parish in the city can displace Trinity.

"Those close to him say that he regards Trinity's opportunity for reaching business men as unsurpassed, from the very fact of its location. It is admitted that, while some of the old families are still communicants of Trinity, its congregations are largely made up of strangers, and it is pointed out with some pride that 'the man who preaches at Trinity preaches to the United States.' It is said that nearly every Protestant stranger within New York's gates who goes to church at all goes first to Trinity. Dr. Manning puts a high value upon old Trinity's history, and has never entertained a serious thought of directing the work of the parish from any other church or selecting any other 'headquarters' than Trinity.

"It is said, however, that Dr. Manning will follow a broad

policy, and will not preach in old Trinity as often as Trinity congregations have been accustomed to hear sermons from their rector in the past. His policy will be to give his time as much as possible to the great parish itself."

Dr. Manning left last week for his summer vacation in Maine. When he returns in the fall he will occupy Trinity rectory, Twenty-fifth Street and Fifth Avenue, long the residence of Dr. Dix.

## SISTERS ENTER THE ROMAN COMMUNION.

The Sisterhood of St. Mary is both weakened and saddened by the defection to Rome of the Mother Superior and Sisters Marina and Eliza, through the influence of their former chaplain, Dr. McGarvey. The sisters were connected with the mother house at Peekskill. As Sister Edith, the Mother Superior had also spent many years at Kemper Hall, and has been much beloved by those with whom she has come into contact. She has now reached a ripe age, and this ending of an active life of usefulness is a cause of much sadness.

## PREACHES TO STOKERS.

The daily papers have related a story of how the Rev. William Wilkinson, whose Wall Street addresses are an annual feature of summer work in New York, preached to the stokers on the *Lusitania* during a return trip from England, with a thermometer on one occasion at 125 and on another at 129 degrees. He is said to have made a marked impression upon the men and to have improved the language of the engine room very materially. "Some of the men began to scoff," says the report in the *Evening Mail*, "others giggled, but after a short while Mr. Wilkinson had them all kneeling on iron gratings or heaps of coal. When it was all over they invited him to come again." He did come again, making three visits in all; and when he disembarked the entire crew of 850 men cheered him.

## GENERAL SEMINARY APPOINTMENT.

The excellent appointment of the Rev. H. P. Scratchley to be *locum tenens* in the chair of ecclesiastical history at the General Theological Seminary, in succession to Bishop-elect Kinsman, must give general satisfaction. Mr. Scratchley has been engaged in educational work for some years, and has of late made a specialty of French Church history. He was educated at Washington and Lee University and at Griswold College, taking the degree of M.A. from the latter in 1887, in which year he was ordained deacon by Bishop Perry, and was advanced to the priesthood three years later. He was an instructor at Kemper Hall, Davenport, Iowa, 1886-89; at St. John's Military Academy, Delafield, Wis., 1889-1890; headmaster of St. Alban's School, 1890-92; from the latter year he has been instructor at Stevens Institute, Hoboken, N. J.

## THE LATEST.

[SPECIAL DISPATCH.]

NEW YORK, July 14, 1908.

A special bulletin as to Bishop Potter's condition issued last night states that the Bishop has rallied somewhat. He sat up for a short time yesterday and some accumulated mail matter was read to him without fatigue. The improvement was so considerable that no public bulletin was given out by his physicians last night, as has been customary since his illness assumed so serious a form.

THE Chicago *Evening Post* raises a protest against the evil of reporting sensational crime. It believes that if the public would criticise the papers more upon this line they would find their criticism an effective remedy with the editors and proprietors. It contends that, although publicity in reference to criminals has its legitimate function and defence, the parading of pictures of criminals and the assumption of their injured innocence or the endeavor to arouse indignation against them, work perniciously in the case of boys and girls of little education, who readily make heroes of criminals, glorified by indiscriminating and highly colored notoriety. It quotes from the Paris *Cosmos* the following paragraph, which is very suggestive for us in America to-day: "The reading of criminal narratives brings on a diseased incitement and creates a dangerous obsession in the case of some weak and impulsive persons. This is not the only danger of the excessive publicity given to criminal cases. Professional criminals find in such public narratives, filled with too minute detail, useful information about the way to commit crimes with the least possible risk. It is time for us to realize the truth. Let us stop advertising crime; and since examples are apt to be followed, let us make good deeds interesting to the public rather than blazon forth evil-doing."



## DEATH OF CANON KNOWLES.

THE Rev. John Harris Knowles died in St. Luke's Hospital, New York, on Tuesday, July 7th. He was for fifteen years and more connected with St. Chrysostom's chapel, Trinity parish, and was a conspicuous figure in the Catholic Club and like organizations until the recent past and long-continued illness prevented much extra activity. He was regarded as more than an average preacher, well read in theology, a sympathetic friend and pastor, a bold defender of the Catholic faith and practice, a widely recognized authority on Church music as well as a respected critic of the interpretation of sacred and operatic compositions, vocal and instrumental, and a writer of devotional literature. He will be greatly missed by a large circle of friends in New York and Chicago, in which two cities his ministry was spent. His death adds another name to the lamented list of men like Bishop Seymour, Dean Hoffman, John Henry Hopkins, Rev. Professor Richey, and Dr. Dix, who were so closely connected with the General Theological Seminary, and bound together with sympathetic ties in the conservation of the Church's faith and order.

The Rev. John Harris Knowles was born in Cork, Ireland, in 1837. In 1854 he went to Chicago and began study for Holy Orders under the direction of Bishop Whitehouse. He took a collegiate course at Jubilee College, Illinois, under the guidance of the Rev. Samuel Chase. From there he went to Racine College. He graduated from the General Theological Seminary, New York, in 1865 and the following year was ordained to the priesthood.

His first charge was Trinity Church, Aurora, and St. John's Church, Naperville, Ill. In 1867 he was appointed by Bishop Whitehouse canon in charge of the Cathedral of SS. Peter and Paul, where he labored for twenty-five years, severing his connection with that diocese in 1892 to take up duty as curate at St. Augustine's chapel, New York. His canonical relation with Chicago thereupon ceased; but at the "Home-Coming" festival held in Chicago a few years since, Canon Knowles returned to resume his pleasant acquaintanceships, and Bishop Anderson constituted him an honorary canon of the Cathedral, thus renewing his long connection with that work. Both in Chicago and in New York he is honored as among the most beloved of the clergy.

## THE SERVICE IN NEW YORK.

The funeral was held on the afternoon of the 8th instant in the chapel of St. Luke's Hospital on Cathedral Heights. A choir of men and boys from Trinity parish sang psalms and hymns. The Rev. Dr. Manning, rector of the parish, officiated. Notwithstanding the shortness of the notice, many of the Trinity clerical staff and lay folk attended the service. The Canon's body was appropriately clad in Eucharistic vestments. Afterwards it was carried to Chicago.

## THE FUNERAL IN CHICAGO.

Canon Knowles' body was taken to Chicago from New York, arriving on July 10th, and it lay in state all the next day at the Cathedral. At 10 A. M. on this Saturday, July 11th, a requiem was celebrated, the Rev. H. R. White of the Cathedral staff being the celebrant, assisted by the Rev. Dr. J. F. Long, also of the Cathedral staff, as epistoler, and by the Rev. A. W. Griffin, chaplain of Kemper Hall, as gospeller. Dean Sumner was out of the city, as were many of the other clergy of the diocese. The service of burial, held at 2:30 P. M. the same day,

was the occasion of a most impressive outpouring of loyalty, regard, and sympathy, people crowding into the Cathedral not only from all parts of the city, but from other cities as well, former parishioners of Canon Knowles' coming from several points out of town, to attend the funeral of one to whom they had been so deeply attached. Every effort was made by the Cathedral clergy to notify former parishioners, and between thirty and forty of the former members of the choir rallied to the summons, swelling the choir to fully sixty members at this beautiful and memorable service.

The Rev. Luther Pardee sang the opening sentences, antiphonally with the choir, and the Rev. H. C. Kinney of Holy Trinity Church, Stockyards, Chicago, read the lesson. Canon H. G. Moore of the Cathedral took the rest of the service, which was choral, both in the church and at the grave. The committal

was at Graceland Cemetery, where the remains of Bishop McLaren also lie at rest. Dr. Peter C. Lutkin, the Dean of the Northwestern University School of Music, and an old choir-boy of Canon Knowles' in the days when the first vested choir in the city was organized by the Canon at the Cathedral, was the organist at the burial service. The choir was trained by Mr. Frank Smith, the Cathedral organist and choirmaster, in preparation for this service. The hymns were the late Canon's favorites, "The Strife is O'er," and "For All the Saints." Though the weather was almost prohibitive, being the hottest day in the past three years, the Cathedral was crowded to its utmost capacity. The daily press published full accounts of the Canon, nearly every edition for several days containing some items relative to the burial service, or to the long and eventful career of the Canon during his quarter of a century at the Cathedral. Such expressions of affection and of high esteem, coming so spontaneously from so many persons, and after the lapse of over sixteen years (for the Canon left Chicago fully as long ago as that), are a remarkable testimonial both to the deep, personal hold which Canon

Knowles established upon all sorts and conditions of people, as a parish priest, and to the spirit of loyal remembrance on the part of multitudes of the devoted Church people in Chicago.

WE ARE WEAK in our witness for Catholic truth because we are weak in our witness for Christian living. It is truly lamentable to watch, year by year, the drift towards self-pleasing in matters of religious observance. Many of our families, who would never dream of arranging their holidays so as to deprive their children of attendance at the public schools, think it perfectly natural so to arrange them as to make worship for Sunday after Sunday impossible. Christian people ought to scorn the health, for themselves and for their children, which can only be purchased by disregard of the law of God. It is quite probable that our annual appeal for a holiday which recognizes the holy-day for recreation which does not defy the law of the Creator, may be disregarded, but sometimes it is a satisfaction to make one's protest, even when the protest is not heeded.—*Seattle Churchman*.

BEWARE of a bad habit. It makes its first appearance as a tiny fay, and is so innocent, so playful, so minute, that none but a precisian would renounce it, and it seems hardly worth while to whisk away. The trick is a good joke, the lie is white, the glass is harmless, the theft is only a few apples, the bet is only sixpence, the debt is only half-a-crown. But the tiny fay is capable of becoming a tremendous giant; and if you connive and harbor him, he will nourish himself at your expense, and then, springing on you as an armed man, will drag you down to destruction.—*Dr. Hamilton*.



THE LATE REV. J. H. KNOWLES.  
[Photograph by Gibson, Sykes & Fowler.]



## SUMMER SERVICES AT CHICAGO CHURCHES

## Large Legacy Left to the Choir of the Church of the Ascension

## PAROCHIAL AND PERSONAL DIOCESAN ITEMS

The Living Church News Bureau  
Chicago, July 13, 1908

CHICAGO is so well known as an agreeable summer resort that a great many people from all parts of the country, especially from the Middle West and the South, come here for the summer weeks, or for portions of them, thus taking the places of many of the Chicagoans, who leave town during the summer. The presence of visitors at the various city churches during July and August is increasing each year, and the larger churches expect to have their Sunday congregations recruited to some extent by these welcome visitors. The full service lists are accordingly maintained throughout these months by several of them, though in other cases the evening services are suspended, as at St. Chrysostom's, during July and August; or the hour for Sunday Evensong is 5 p. m. instead of the usual hour, as is the case at St. James', St. Andrew's, the Church of Our Saviour, and several other churches. Scarcely any church, city or suburban, suspends the early Celebrations and the later morning services in this diocese, and there are a good many where the Sunday school is provided with a summer session, though this is often conducted without teachers, and with a totally different kind of lessons from those followed during the rest of the year. These are often taught to the children as to a congregation, by the clergy, or the officers of the Sunday schools. The full order of Sunday services at the usual hours is thus maintained at the Church of the Ascension, the Church of the Redeemer, the Church of the Epiphany, and St. Mark's, and Evensong at 5 p. m. instead of at 4 p. m. at St. James', Chicago.

## GENEROUS GIFT TO THE CHURCH OF THE ASCENSION.

The Church of the Ascension has lately received a gift of \$5,000 from the legacy of the late P. C. Rolado, for the use of the choir. This generous provision secures for the choir the sum necessary for the annual outing, and thus relieves the parish from the burden of getting up entertainments or soliciting subscriptions each year for this regular expense. The choir asked the privilege of singing at a Solemn Mass of Requiem, offered for their benefactor, on Saturday, June 27th, at 10 a. m., and this Requiem will be an annual commemoration from now on. Father Larrabee has sailed for Europe, having left Chicago on July 1st. He expects to be away for about two months, which will be the longest absence from his people in many years. The parish of the Ascension is left in charge of the Rev. James E. Craig, the assistant. The festival of Corpus Christi was duly observed at the Church of the Ascension, with imposing services. A meeting of the Confraternity of the Blessed Sacrament was held on this day in the chapel at 10:30 a. m., and a most encouraging report of the year's work was submitted by the secretary. St. Joseph's Ward, C. B. S., now numbers fifty members.

## MISS WHITCOMBE IN THE PHILIPPINES.

A very interesting letter has recently been received in Chicago from Miss Whitcombe, formerly of the Church of the Ascension, telling of her arrival at Bontoc, in the Philippines, after her journey of nearly two months. Her address now is Bontoc, Lepanto Bontoc, Luzon, P. I. She speaks with great enthusiasm of the Churchly services at Sagada in the Church of St. Mary the Virgin, where the Rev. W. C. Clapp and the Rev. John A. Staunton, Jr., are doing such noble work among the Igorotes.

## PAROCHIAL PROGRESS.

The Rev. Dr. and Mrs. Herman Page of St. Paul's parish, Chicago, left for their summer home in Maine, on June 22nd, and will be away during several weeks. The parish is left in charge of the Rev. G. W. Laidlaw and the Rev. C. H. Bixby. At St. Edmund's mission, of which the Rev. Dr. Page is priest-in-charge, the services will be led by the lay-reader, Mr. B. I. Bell. The men of St. Edmund's have just organized a club, to have open meetings once a month, on the second Saturday evenings, the first of these having been held on the 11th of July. The club room will be open informally every Saturday night. This will not be an idle summer at St. Edmund's, the Woman's Guild having also decided to hold regular meetings during July and August. A confirmation class of nineteen members was recently presented at this growing and active mission. About

fifty women attended a meeting of the Woman's Auxiliary lately, which was addressed by the diocesan president of the Auxiliary. The building, which is now the property of this mission, is one of the best equipped churches in the diocese, with a complete suite of guild-rooms and parlors, as well as with a large and well appointed church interior.

An impressive service was that lately held at St. Mark's Church, Evanston, when the I. O. O. F. lodges of Evanston, Rogers Park, Ravenswood, Wilmette, and Fort Sheridan, together with the Rebekah lodges of Evanston and Ravenswood, attended in a body. Vespers was sung by the clergy and the choir, and vespers at St. Mark's is always a most beautiful service. The Rev. Dr. Little preached a powerful sermon, taking two texts, from Genesis 3:9 and 4:9, being the two questions, "Where art thou?" and "Where is thy brother?" The Rev. Dr. Little has gone East for his summer rest. The services at St. Mark's are in charge of the curate, the Rev. Herbert A. Wilson. The past year has been an unusual one at St. Mark's in many ways, especially in the improvement of the Sunday school, the starting of the parish paper, *The Lion of St. Mark's*, the organization of the Junior Brotherhood chapter, and the reviving of the Senior Brotherhood chapter, the setting up of the new organ, and the large increase in the pledge for diocesan missions, although for years St. Mark's has led the whole diocese in the size and proportion of its pledge for diocesan missions.

The work at St. John's mission, Lockport, is also improving in many ways. For a number of years the Church in this town was closed, and the work was practically disbanded. In January, 1906, the Church was reopened, and the Rev. W. C. Way was placed in charge. He reorganized the work with marked success, and when he was placed in charge of St. Philip's, Chicago, a few months ago, together with St. Elizabeth's, Chicago Lawn, the Rev. M. J. Brown took hold of the work at Lockport. Under his supervision the mission has not only maintained the good start already given, but has widened its work in several ways. The Rev. Mr. Brown was invited to give the graduation address at the recent high school commencement, and he invited the Grand Army Post to a special service soon after Memorial Day. The women of St. John's Guild have succeeded in their plan to have the men of Lockport organize two baseball teams, one of the merchants and the other of the professional men, and practically the whole town turned out to the match game, lately, at which the guild in question sold refreshments for the benefit of their treasury. Nothing has taken place in Lockport for a long time which has aroused a wider social interest than this unique and successful plan. The mission of St. John's is one of the oldest in the diocese, and its revived usefulness is a matter of widespread congratulation. There are now more than fifty communicants in the mission. Lockport is one of the important towns along the famous Chicago drainage canal, and is beautifully located a few miles above Joliet.

## MEETING OF THE SUNDAY SCHOOL COMMISSION.

The diocesan Sunday School Commission held an important meeting in the Church Club rooms on July 6th, which was well attended. Among the plans discussed and adopted was one relating to the establishment of a three-years' course of study for teachers, in the Training Class work, continuing the excellent start made last Epiphanytide, at the Church Club rooms, when a course of nine lectures was given by our own diocesan clergy. Several of the teachers who took this course last winter have passed the examinations therein successfully, and certificates will be issued to them accordingly. Other matters of importance bearing on the general Sunday school situation in the diocese were considered, and will be further discussed at the September meeting of the Commission.

## MANY MOURN THE DEMISE OF CANON KNOWLES.

The death of Canon Knowles was deeply mourned by many in Chicago, for he was a prominent figure in all of the Church's work in this diocese for a quarter of a century, the Cathedral being his headquarters. Though he left the diocese fifteen years ago, when he went to St. Chrysostom's, New York City, he frequently visited his former scene of work, and he was always eagerly welcomed by the large circle of friends who remembered his attractive personality and strong leadership. TERTIUS.

SAVED MONEY, however little, will help to dry up many a tear—will ward off many sorrows and heart-burnings, which otherwise might prey upon us. Possessed of a little store of capital, a man walks with a lighter step—his heart beats more cheerily. Every man's first duty is to elevate himself.—S. Smiles.



## THE SOCIAL MISSION OF THE CHURCH.

By SELDEN P. DELANY,

Dean of All Saints' Cathedral, Milwaukee.

### V.—THE CHURCH AND CHARITY.

#### THE CONVENTIONAL VIEW OF CHARITY.

THE ordinary conception of charity is that it is a Christian obligation binding upon the rich, to give some of their possessions to the poor. People of the middle class as a rule do not feel that charity is one of their pressing obligations; it is enough if now and then they flip a coin into a beggar's hat, or donate some of their cast-off clothing to a "rummage sale," or perhaps hand out a lunch to a tramp. The poor would feel insulted if you spoke to them of the obligation of charity.

No, charity is generally regarded to-day as one of the luxuries or diversions of the rich. A charitable person is one who directs a "charity ball," or a "charity bazaar," or a *fete* for the Home for Crippled Children. Our most distinguished charitable persons are those who endow hospitals, and poor-houses, and homes for the aged and infirm. By whatever means they may have gained their wealth, no doubt they feel permanently uplifted and nearer to God, after having given of their abundance to such worthy causes.

#### THE CHURCH AS A CHARITY AGENT.

For a long time it has been one of our fondest traditions that the Church, too, should engage in works of charity. Each parish has had its poor fund which it has called the Poor Fund. The rector has in many places been an efficient distributor of clothing, furniture, and food—if he thought it discreet, money—from the rich to the poor of his flock. It has by many been thought an admirable system of poor relief, inasmuch as the rector, going in and out among his dear people, would have such excellent opportunities to distinguish the worthy poor from the undeserving.

#### CHRISTIAN CHARITY IS DIFFERENT.

Surely all this is but a miserable travesty upon the glorious Christian virtue of charity! It cannot be what our Lord meant when He told us to love our neighbors as ourselves. The charity He taught was a duty resting upon all. He certainly was not addressing Himself to the rich alone; as it was the common people, not the rich, who heard Him gladly. The primitive Church was not a distributing agent from the rich to the poor. There were almost no rich people in the primitive Church. The alms which St. Paul collected for the poor saints at Jerusalem, who St. James tells us were oppressed by rich men, were the gifts of equally poor brethren in the Gentile churches.

#### EVILS OF THE PRESENT SYSTEM.

At any rate, whatever may have been the case in the primitive Church, there are many cogent objections to the present system by which the Church is engaged in the administration of poor relief. It often does harm to the poor, by pauperizing them, robbing them of all self-respect, and pushing them a little further down hill to lives of shame and crime. It often does harm to the rich, by making them proud and self-satisfied, and by easing their consciences so that they feel free to go out and oppress the poor more than ever. It even does harm to the Church; for it gives the poor the idea that the Church is a distributing agency for the rich, a sort of a social convenience; and it makes the poor feel in consequence that the Church is on the side of the rich, and often winks at their acquisition of unjust wealth. It does not lessen this feeling to see rich men who are notorious for commercial dishonesty and personal immorality, given places of honor in the Church's councils. To this administration of poor relief by the Church, perhaps more than to any other factor, is due the present alienation of the poor and the working-classes from the Church.

#### THE POOR WANT JUSTICE.

Those who speak for the working-classes have told us over and over again that they do not want our charity; they want justice. Why not credit them with knowing what they want? An unemployed man wants work; he does not want someone who has money to toss a coin into his hat. A man working on starvation wages wants a living wage; he does not want a check from some amiable old lady, who is rich from the dividends produced by his starvation wages. The Church can never hold nor win the poor by charity of that sort; but only by helping them to get justice.

Moreover all this kind of charity does not get at the root evils of poverty, which is what real charity would prompt us

to do. It merely palliates for a time, while real charity would attempt a permanent cure.

#### WHAT LOVE OF OUR NEIGHBORS IMPLIES.

The Church then ought not to engage in the administration of poor relief if she wishes to preserve that mark of her divine authority, which consists in the fact that the poor have the Gospel preached to them. Her real mission of charity is something deeper and more God-like. She teaches us in fact that we should love our neighbors as ourselves. That means primarily that we should treat the poor as we would like to be treated if we were in their place. And it takes very little imagination to see that if we were in their place, we would not like to have our rector come around and give us some cast-off clothes of one of his rich parishioners, or a five-dollar bill from "a kind lady who prefers to remain unknown."

How then would we wish to be treated if we were in the place of the poor? Would we not be satisfied if every member of the Church did all in his power, by private conversation, by public agitation, by spreading literature, by voting, to change the economic and industrial conditions which produce most of the poverty of our time? If Churchmen on a large scale were doing that, we would feel that the Church was living up to her Master's standard of charity.

#### WE NEED INFORMATION.

To this end the preliminary duty of Churchmen is to inform themselves as to the social and economic needs of the mass of their brethren. A course of reading in such books as Hunter's *Poverty*, Brooks' *Social Unrest*, Riis' *How the Other Half Lives*, Spargo's *Bitter Cry of the Children*, Bray's *The Town Child*, Wells' *New Worlds for Old*, would furnish a splendid basis for action, as well as good spiritual discipline. There is also an excellent periodical which has the right view of charity, and keeps one posted on contemporary attainments and needs: namely, *Charities and the Commons*, a "weekly journal of philanthropy and social advance," published by the Charity Organization Society of the City of New York at the low price of two dollars a year. It is not run for profit but costs its publishers many thousand dollars a year to keep it going. Every Churchman who has a social conscience ought to read it.

#### PRACTICAL OBLIGATIONS OF CHARITY.

Furthermore the Christian virtue of charity ought to lead us to work for such legislation as would improve the industrial condition of our brethren of the working-classes. Their condition could be vastly improved by shortening the work-day; by securing to every worker a rest period of not less than a day and a half in each week; by providing for a more effective inspection of workshops and factories; by forbidding the employment of children under sixteen years of age at any time; by enacting a law setting a standard of a minimum wage; by old-age pensions for workingmen, and by ultimately abolishing official charity and substituting in its place compulsory insurance against unemployment, illness, accidents, sickness and death. Many other remedies might be suggested; but the main thing is that we wake up to the fact that our duty as Christians has some social implications.

In the meantime of course we must not close our eyes to the present distress. The Church may well be a pioneer in opening up experimental forms of charitable work, such as *creches*, or noon-day meals for school children, but with the intention of turning the work over to the city or state as soon as its wisdom is demonstrated. And naturally individual Christians will always relieve pressing cases of want according to their ability.

#### THE TESTIMONY OF BISHOP GORE.

In no better way can I reinforce the point I have been trying to make than by quoting from one of the wisest and sanest of the present-day leaders of the Church of England, the Bishop of Birmingham. In a sermon on *The Church and the Poor*, at the Church Congress of 1906, Dr. Gore said:

"First of all, I would say, the Church must set itself deliberately and of set purpose, as far as possible, to get rid of the administration of poor relief. We must deliberately set ourselves to dissociate the administration of relief from the ministry of the word and sacraments, and to associate it with the state, the municipality, and voluntary organizations of citizens on a purely secular basis. Our Lord's and His apostles' miraculous ministries of help to the sick and needy afford very little analogy for our present methods. You know the famous story of the Pope, luxuriating in the wealth of his Jubilee-offering, and saying to the saint by his side, 'Peter cannot say now, 'Silver and gold have I none,' and how the saint replied, 'No, your Blessedness; neither can he say now, 'In the name of Jesus Christ,

[Continued on Page 421.]



## *Helps on the* **Sunday School Lessons**

JOINT DIOCESAN SERIES  
SUBJECT.—Bible Characters  
BY THE REV. ELMER E. LOFSTROM

### JEROBOAM, WHO MADE ISRAEL TO SIN.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: Third Commandment. Text: St. Matthew 4:10.  
Scripture: I. Kings 12:20-33.

**W**E are studying "Bible Characters"; but men must have an historical setting. Jeroboam stands at the beginning of an epoch. Review briefly the history of the Hebrews to show where he comes. The patriarchal period, the bondage in Egypt, the wilderness journeyings, the entrance into Canaan, the period of the Judges, the united kingdom with its three successive kings, Saul, David, and Solomon; these periods bring the history up to the division of the kingdom, which took place at the death of Solomon.

The division was divinely decreed as a result of the faithlessness and disobedience of Solomon in the latter part of his reign. Read I. Kings 11:9-13, as this is important as giving the real reason for the division of the kingdom. There were superficial causes which brought about the fulfilment of the divine decree. The burdensome taxes, the insolence of Rehoboam, and his perverseness in following the advice of the young courtiers rather than the sound counsel of the old men, these brought swiftly the secession which had been foretold. Read I. Kings 12:1-19.

For the interesting personal history of Jeroboam before he was king, see I. Kings 11:26-40. The passages so far indicated make clear one important point which ought to be kept in mind in studying the history of Jeroboam—that is, it was God's intention and hope that Jeroboam would obey God and "walk in His ways"—and on that condition God promised to give the whole kingdom to him (11:38). This is important, for it lays the blame for the division upon Solomon and Rehoboam, and not upon Jeroboam. The division was meant to be but temporary—a divinely sent chastisement designed to result in a better and more faithful united kingdom in the end. The averting of the civil war, as recounted in the lesson, emphasizes this.

Jeroboam, therefore came to the throne with brilliant prospects. He had but to follow the way of obedience to God to make his name an honored one in the history of God's people. And he had the advantage of having had this promise made to him clearly and distinctly. Surely to pursue any other policy were folly, we say. Yet his position is typical of our own. Every one who enters into the covenant relationship with God in His Church stands in exactly the position of Jeroboam. Get your pupils to see that.

Then, make a study to see how Jeroboam came to go so far wrong. He was not intending deliberately to disobey God and work against His plans. It was rather because he had more faith in his worldly judgment or "common sense" than in God's promises. The division of the kingdom had not released the people from the duty of going to the Temple to worship. But his common sense told him that if they continued to do this, the essential unity of the nation would continue. They would still be one people, members of one Church, although having two governments. Assuredly the matter of a reunion would be but a matter of time. In that case, Jeroboam stood in the position of the seceder. While the southern kingdom was smaller, it had both the lawful succession and the Temple. As he weighed the matter in the light of reason, he felt that if his part of the kingdom was to continue he must do something to prevent the people from going to the Temple to worship. If he remembered God's promise to him, he had not faith enough to believe it when his common sense could not figure out a way for God to keep His promise. He made the mistake of thinking that he himself must understand God's ways. Let it be fully granted that his reasoning was plausible. Over against the verdict of reason stood God's promise. We are sometimes placed in that position.

This practical application may perhaps be put in some such way as this: We come, as Jeroboam came, to the point where we must choose between success and doing exactly right. To succeed (as far as we can see) demands that we do just a little differently from what is right. Is it worth while to give

up the success to be right? The certainty that God would have kept his promise to Jeroboam reminds us that there can be no success which is not founded upon doing right. Any success which must be purchased by doing wrong is not success. Henry Clay had the true measure of success when he said, "I would rather be right than be president."

The law of God was plain in the matter (see Deut. 12:1-14). Yet the king "took counsel" (v. 28) and made the calves of gold. It was not hard to get advice of this kind. The fault began when he considered it an open question and asked for advice. Hundreds get astray in this way. Emphasize the fact that where it is a question of right and wrong, there can be no deliberating. It matters not whether it be "legal" or not. If it is wrong, it must be out of the question.

Having made up his mind that something must be done, to keep the people from going to the Temple, Jeroboam worked out very skilfully his substitute religion. He used very plausible arguments in asking for the allegiance of the people. He did not offer the calves as objects to be worshipped in themselves. No doubt he would have disclaimed any intention to displace the worship of Jehovah. Instead, he proposed to make the worship of Jehovah easier for his subjects. He would save them the long journey to Jerusalem, and to prove his consistency he put the calves in two places, one at each end of the kingdom. Probably, too, the calves were meant as substitutes for the cherubim of the Mercy Seat. If not that, they may have been offered as a revival of the old calf worship of Aaron—his words are very like those of Aaron (cf. Exod. 32:4). Now, as in Aaron's day, there may perhaps be traced a connection with the Apis worship in Egypt, since Jeroboam had spent his exile there. Both Dan and Bethel were places around which already had centered some religious interest. See for the former, Judges 17 and 18; for the latter, Gen. 12:8; 13:3; 28:19; 35:1-15; Judges 20:26-28.

We have thus far referred to the sin of Jeroboam as an act of direct disobedience to the revealed will of God. But it was something more than a personal disobedience. He caused the whole nation over which he was king to sin. In the story of his successors it is an all but constant refrain, "He followed in the sin of Jeroboam, the son of Nebat, wherewith he made Israel to sin." His offense was great because *he presumed to change what only God could change*. God had set His Name at Jerusalem and had commanded the people to worship Him there with a spiritual worship. One of the great commandments forbade the use of any graven image in worship. Jeroboam set his word against that of God, and the people for the most part obeyed the king. They were willing enough to have their religion "adapted" to their convenience.

The change in the priesthood was probably forced upon the king. Naturally the Levites had a better idea of what their ordination meant than had the king. They refused to go into heresy and schism at the command of the king (II. Chron. 11:13, 14; 13:9). As a result the king was compelled to get priests for the new religion where best he could. "He made priests from among all the people that were not of the sons of Levi" (31). This loyalty of the priests made the substitute religion unmask itself as a schism. If Jeroboam had no right to change God's commandment, neither did he have any right to change the priesthood.

We are told of another decided innovation. He changed one of the feasts. The Feast of Tabernacles was kept, according to God's appointment, at the time of the September full moon. Jeroboam ordained a feast for the same time in October. In the end, then, he had changed the place of worship, the manner of worship, the priesthood, and the feasts. When we begin adapting religion to the people, rather than leading the people to conform to the true, divinely instituted religion, we are on a downward grade where it is hard to stop. The logical outcome came with the Baal worship of the days of Ahab.

The question naturally arises: If Jeroboam the king had no right to make these modifications in God's religion, has anyone else that right? In the fulness of time there came one who swept aside and changed all the old religion of the Hebrews. He could do it because He had the authority of God. But He refused to recognize the religion of the Samaritans as anything but a schism (St. John 4:22), while giving full credit for the good character attained by individuals who were "Samaritans."

But if a son of the Jewish high priest could not give authority to a religion, as in the case of the Samaritans, can there be any justification for the schisms which now rend the Body of Christ?



## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### HALT BEFORE YOU LEAP.

To the Editor of The Living Church:

I HAVE read with interest the accounts published in THE LIVING CHURCH telling of the perversions to the Roman Church. To one who was born and bred in the degenerated branch of that one, Catholic, and Apostolic Church founded by our Lord, these accounts are of great interest. Perhaps a short letter containing my expressed feelings on the joys of a convert to the Catholic Church of America will be good reading for those who, like me, await the weekly arrival of your valuable paper.

I spent four years in a college conducted by an order in the Roman priesthood. It was there my young mind began to have misgivings as to the correctness of the Roman position. By chance, a stray volume of *The Primitive Church*, by an author whose name I have forgotten, fell into my hands. It was a very concise exposition of the faith of the early Church, and told, in an interesting manner, of the administration of the sacraments and how these holy channels of grace were resorted to daily by the laity.

The little book was the cause of creating a desire to further peruse an unbiased history of the Christian religion, and from that time I was on the path of light that finally led me to the Church of Christ.

The average Romanist is very ignorant of the early Church. He takes for granted the libels the Roman priests heap on the American Church as being the truth. He never can understand the wrangle over the Pope and temporal power, so with a mind calmed by the soothing rhetoric of some cunning Paulist, he lives on, "hearing" Mass, and, like dumb, driven cattle, he joins the mob of jeerers who make little of the American Church.

The devout prayers of the Book of Common Prayer were as a new-found treasure to me when first I opened its pages—so they are to-day, after years in the Anglican communion. The Catholic faith is hardly visible in the debris of papal corruption and modern innovations heaped together and labeled "Roman Catholicism." If the priests of the American Church have denied their orders and succumbed to the distant glare of supposed unity and Catholicity, as held up on a stick by Rome, had taken the papal institution from its various view-points, I am sure they would have hesitated and discovered the glare was only the glitter of the tinsel that makes her famous.

We of the American Church may not agree on questions of ceremonial, but I have never been able to find two Romanists who can agree on what they believe. They do not know anything about the ceremonies practised in their own church and anyone who witnesses a celebration of Mass according to the Roman rite will agree with me when I say that 70 per cent. of the celebrants are possessed of a very meagre knowledge of their own services.

How can a priest, born and bred and later consecrated in the Anglican communion, resign himself to the hodge-podge trappings of Romanism? Let those who are in doubt as to the interpretation of Canon 19 wait until they are convinced that the Church is going over to Protestantism before leaping into the turmoil of Latinized Catholicity. A short meditation on the facts ought to convince the dubious that the Catholic faith and practice is fast restoring the primitive ardor and devoutness that was dormant for many years in the Anglican fold.

Pray for guidance and strive to spread the faith among all people. Stand up for Jesus and with a kindly but firm demeanor expound the doctrines of our dear faith. Never waver in your loyalty to the Church our fathers died for rather than see her saddled with the Papacy.

Thank God you are in the Church His dear Son founded—that Church that continually presents the One Oblation once offered, in a language understood by the people.

St. Louis, Mo.

Yours, etc., R. C. DESMOND.

### INCREASED OFFERINGS FOR MISSIONS STILL NEEDED.

To the Editor of The Living Church:

I APPRECIATE so much the encouragement and help so frequently given me, and your interest in the matter of missions, that I wish to give you some information for your readers at the earliest moment as to the offerings received by the Board of Missions to July 1st, since there will be no meeting of the Board in July and therefore no statement of the Treasurer to send to you in connection with the usual abstract of their proceedings.

In my letter sent to you in June concerning the apportionment I stated that very much larger offerings than usual would be necessary during June, July, and August if all the appropriations were to be met, and also that a start in that direction had been made by the receipt since June 1st of a contribution to cover the appropriation made to enable the missionary district of Duluth to become a diocese, of \$9,000, and an increased offering from a large parish that last year contributed in March. The apportionment to Trinity Church, New York, has also been completed during the month, so that, including the Sunday school offerings for the same length of time after Easter as last year, we may say that as compared with a year ago there is an increase in the total contributions to July 1st of \$22,140.78. The increase to June 1st was \$9,811.63, so that the improvement during the month is \$12,339.15.

On March 1st as compared with last year there was a deficiency of \$36,736.90. On April 1st this was reduced to \$16,342. Now, as shown above, we are \$22,140.78 ahead of last year. In view of the condition of the times this is very encouraging.

Increased offerings over those of a year ago during the next two months, however, are greatly needed, to provide for the additional appropriations made by the board in excess of last year to the extent of over \$80,000, much of which was made necessary by the action of the last General Convention. In fact if the board should apply all the available legacies on hand, it would still be necessary that we receive during the next two months \$108,000 in excess of the amount of contributions during July and August last year in order that all of the appropriations of the board to September 1, 1908, might be met.

Yours very truly, GEORGE C. THOMAS,

New York, July 3, 1908.

Treasurer.

### CATHOLIC CLUB UNION.

To the Editor of The Living Church:

WE look around us and wonder why there is not more love and esteem shown by Christians one toward another. In the early days of the Christian Church pagans were wont to remark about the love of Christians for one another. Nowadays, when Christians meet in church, at the clubs or societies, on the street, or wherever it may be, how cold and indifferent we are to each other! Even if we are not apt to be suspicious of one another, we have that same cold, stony stare we might see in the bulldog on his master's steps awaiting the approach of a stranger; he may be a kindly dog, but he gives no evidence of it. So it is with many Christian men, especially in the larger cities; they look unapproachable.

There is in all of us an element of selfishness. We have found that peace which the world cannot give, yet we do not display the energy in showing our love for all mankind that we would in chasing one single dollar. But when it comes to our fraternal societies we can talk by the hour to gain some new member. At the lodge room we throw reserve to the wind; we are very amiable there; we meet our brothers on footings of equality. At our place of business or on the street we meet and act as brothers should towards each other. Do we extend the same courtesy to our Christian brothers? Who should be nearer and dearer to us, and we know it is the will of Jesus; but alas! how often do we act quite the contrary. It is not the fault of our good priests, who not only preach time and time again on the commandment Jesus gave us, Love thy neighbor as thyself; but also meet us with outstretched hand, rich and poor alike. Is it not rather the fault of the laity? This noticeable indifference has without doubt kept many thousands, aye, perhaps millions, from becoming active Churchmen. Our duty is plain: we should take steps at once to form a union of all men's clubs in the Episcopal Church on new lines. Let unity and brotherly love be the main object to be attained. This is



not a visionary idea; it has been done in fraternal societies, it can be done in the Church. We need leaders. There are plenty of men in our clubs who could push the work along, and may God put it in the hearts of the right men to give some of their time to bring about such a union, and I am sure the prayers of many thousands will aid them. Such a feeling of love does exist with Catholic Churchmen to a greater degree, I am sure, than with all other Christians, but needs some means to bring to the surface that which is really in our hearts. We should also let the light that is in us shine out to our neighbor to aid in guiding his footsteps to the Saviour. The Brotherhood of St. Andrew has been a means of bringing many young men together in a feeling of brotherly love. Why should not a white cross be our emblem, that we may recognize members of the C. C. Union and greet them at all times and in all places? Besides, by concerted effort the interests of the Catholic Church could be better attended to than in our present disconnected parish clubs.

CHAS. A. DICKERSON.

New York City.

### AUSTRALIAN CHURCHMEN BEING IMPOSED UPON.

*To the Editor of The Living Church:*

**E**VEN at this distance from America, I have been intensely interested in the discussion on Canon 19, especially so as some among us who long for an "open pulpit" are quoting the recent action of the Richmond Convention. Not that all, indeed, who quote it give us the exact wording or interpret it as do the Bishops of Vermont and Chicago. So as this canon has affected us in Australia, I hope this letter will not be too late. The effects of this canon are, I venture to say, more far-reaching than probably its framers and upholders ever contemplated.

Let me quote one case: A woman from the United States has been exploiting this town in the interests of Spiritism. In order to commend herself to Churchmen, she explained at great length, how the "Progressive Church of England (*sic*) in the United States" was breaking down "ministerial jealousies and credal barriers," and that at the recent Convention "had opened her pulpits to all earnest seekers after Truth." Further—and here is the crucial point—she said that one Bishop, whose name is revered far beyond America, had permitted her "to address congregations in the Episcopal churches in his diocese." Of course I have written the Bishop concerned, and expect to receive a most emphatic denial, which I shall publish wherever this adventuress goes. But certainly it makes the work of the clergy here far more difficult if every religious imposter that comes along claims such recognition, which, by reason of the great distance, is most difficult to disprove before the mischief is done. Our people say, "This new teacher is recognized by the American Bishops, there must be something in the teaching." Of course we priests and many of the laity take such claims of recognition *cum multis gravis salis*, but the ignorant and unthinking believe anything that is told them. I hope I have not intruded too far on your space. It may interest American Churchmen to hear for what ends this canon is being exploited abroad.

F. HERBERT PITT.

St. Paul's Clergy House, Charter Towers,  
North Queensland, Australia, May 28, 1908.

### THE OLD CATHOLIC BISHOP IN ENGLAND.

*To the Editor of The Living Church:*

**T**HE English clergyman who has called in question my former remarks on Arnold Harris Mathew does not seem to know as much about a man living in his own country as we do over here.

As to the first statement: An English clergyman (I am not at liberty to give his name), who is an intimate friend of the Bishop, wrote some years ago that Mathew had worked for some time with the Anglican Church, whether in orders or not I cannot say; it was also the general understanding that he had been a Dominican. But perhaps the clergyman to whom I refer was mistaken; however, I do not think he was.

As to the religion of his family: He comes, as his use of the title would show, from the Anglican side of the house. The earldom of Llandaff was not given to a Roman Catholic.

This English clergyman cannot possibly know Bishop Mathew's assumption of the title of earl which he signs to his letters and prints on his books—"de jure Earl of Llandaff." I have seen several letters by him to the Very Rev. Father Paul,

S.A., of Graymoor, in which he styles himself "Earl of Landaff."

It may seem to many a very strange way to reunite Christendom, for a man to leave his own Church, submit to consecration as a Bishop, and start another communion simply in order to have, as the Bishop says himself, an English rite and non-compulsory celibacy. He could have had these in the great Anglican communion.

SCANNELL O'NEILL.

Tir-na-n'oge, Florence, Neb.

### ANOTHER EXPERIENCE OF ROMANISM IN MEXICO.

[CONDENSED.]

*To the Editor of The Living Church:*

**P**LEASE give me space for a few words, endorsing all that your correspondent, Mr. Watson of Puebla, Mexico, wrote in the issue of June 20th, entitled, "Romanism at Close Range." I was his predecessor in South Mexico for some fourteen months, and was privileged while here to officiate for the English-speaking colonists at Puebla, Oaxaca, and Jalapa. For some three months and a half the priests prevented me from renting a house, because I wanted one room to be used as a chapel. My senior warden called on the Archbishop of Puebla, and explained to him that I was not there to proselytize at all, and would not, if I could; but was sent there for the purpose of administering the sacraments, etc., according to the Anglican use, so that the English-speaking people could have an opportunity to worship as they had always been accustomed to do. It was no use; "His Grace" positively refused to permit any property holder to rent us a house. Eventually, however, a certain shoemaker, owner of several houses, came and offered to rent us a fine nine-roomed private residence, with electric lights, water, etc., on condition that we paid him \$15 a month more than the previous tenant; for, he said, "It would take that much to have the place purified by the priests after our lease was out; before any Mexican tenant would inhabit it, after 'Protestant' services had been held in it." We, of course, were only too glad to get it, and secured it at \$70 (Mexican) per month; and for twelve months regular bi-monthly services were held in a room in the house, 30 feet by 24 feet, and the parish was organized under the name of "The Church of the Advent."

After a while, several French refugee priests arrived at Puebla, who were disliked by the Mexican clergy almost as much as Anglicans were because they tried to introduce reforms and do away with the many Aztec superstitions that had crept into the Church. These French fathers frequently called on me, and treated me as a brother, calling me "Father," and embracing and blessing me, as was their custom. So also did the French missionaries to the Indians; and the fathers of the "Church of Our Lady of Snows" at Oaxaca; especially one who formerly had been a priest in New Orleans.

To show how the Mexican clergy antagonize all that is done to uplift the people; this "Father," because he encouraged baseball for the boys, and because he was a great favorite with all the Americans, was recalled and sent to Mexico City, although, being consumptive, it was bad for his health.

Another instance of painful ignorance, or bigotry—perhaps both: Being anxious for my daughters to learn Spanish and music, and not caring, for many reasons, to patronize the Methodist school, I sent my younger daughter to a convent, where several American children attended school, to ask the terms, etc. On entering, a nun, who understood English, met her with smiles, embrace, etc. After introduction, the child was asked her name; her parents' names; her father's occupation, etc. On answering the latter: "My father is the Anglican priest," the nun said: "Oh! I must consult with our Mother Superior," and retired. By and bye she returned, excitedly, and said to my daughter:

"The mother says that you cannot come to this school as a pupil; nor as a visitor, nor under any conditions; as we cannot permit the children of your father to come here at all"; and then, taking her by the hand, put her out on the street and shut the door.

Some three weeks later I was going to Mexico City with my wife to attend our first annual convention, and on the Pullman car with us were two priests, and, as I saw, not Mexicans; so I got into conversation with them. One was an Irish-American, from San Antonio, Tex., and the other a Frenchman, who happened to be the president of a new normal school at Puebla. I told them of the above incident and they appeared



horrified, and asked me if I knew that an Ursuline school had lately been opened at Puebla; that they were sure the sisters there would not treat my girls in that way; and if I would permit, they would be most happy, on my return home, to call on me and take me to see the Mother of the Ursuline School. On my return the above French father drove up in a carriage one afternoon, and took my wife and self to the convent. There we met three or four good-natured nuns of the Ursuline Order, and "Oh! we shall be only too glad to have your girls. Send them as soon as ever you can." They excused their Mexican Sisters on the ground of ignorance and not being able, "as we do, to distinguish between Episcopalians and the OTHER SECTS"—said one American nun.

One more incident, and I close. An Irish priest, from somewhere in Ohio, came to Puebla with a party of tourists, arriving about 5 A. M. He at once made his way from the depot to the Cathedral, and, walking into the sacristy, asked permission to say his Mass. Having satisfied the clergy with due credentials, etc., he proceeded to vest, but soon was told that this was wrong, or that was right, and so on. He did not understand so many of the customs that he retired without having said a Mass. He then went down to the Augustinian church, and, the same difficulties occurring there, he gave it up in despair. Later in the day, seeing the writer at the post-office, he came up to me and introduced himself, saying: "I am so glad to meet some one here from the United States that I can talk with," etc. He told me of his experiences, and before bidding me "Adios," he said: "All I have to say, is this: if the Church here is Catholic, and the Church at home is Catholic also, there must be two Catholic Churches, for they are as different, in many ways, as can be. I never could have believed it possible that so much superstition and so many puerilities could have crept into the Church. It is simply idolatry; and this selling of lotteries by the churches, with passports to heaven and out of purgatory, is awful."

What Mr. Watson says is also very true, that Romanism is an enemy mild when compared to the antagonism and jealousy shown by the ministers of the Protestant sects. They positively declined to allow me to officiate in their chapels; or, as in few cases, had every excuse to offer; but when the Methodist Episcopal Church had its great Epworth League Conference at Puebla, they did not hesitate to come to me and ask if I would entertain some of their delegates. I of course said cheerfully that I would do so; and for a week had one of their pastors, with his son, quartered on me.

The majority of the English-speaking colony gave me their most hearty support while among them. For three months I officiated in a private railroad car, and never had less than twenty-two present. After I secured a house, the chapel was always as full as it could hold, and the congregation subscribed some \$75 to \$80 (Mexican) a month towards my salary, rent, etc., and just before I left, by subscription (begun, by the way, through the columns of THE LIVING CHURCH, by a \$5 (gold) contribution from its Catholic-hearted writer, "M. J. B.") a splendid Eucharistic solid silver chalice and paten were made in Puebla, and dedicated in the Church of the Advent. At Jalapa the priests never gave me any trouble at all, and we rented a nice chapel in the basement of a private (Romanist) house. At Oaxaca, at first, the efforts made to establish a church were very satisfactory; but after some six months, as in all mining camps, several moved away; others returned to the States, and for a time the finances failed, though the congregations, to the last, were good, and two of my most generous supporters were American Roman Catholics. One, a lady, said: "I tried hard to get used to the Catholic Church here, but the priests are so horrid and so many of them lead such wicked lives, that I could not worship; so I decided to go to the Episcopal, or Anglo-Catholic Church." G. L. L. GORDON,

Late Rector Church of the Advent, Puebla, Mex.  
The Rectory, Fort George, Fla.

### IN THE INTEREST OF HISTORICAL ACCURACY.

To the Editor of The Living Church:

**H**ISTORICAL accuracy is valuable even in unimportant matters, especially when it can be secured by consulting a catalogue, easily obtained.

It has been repeatedly stated in print that the Rev. Dr. Morgan Dix, and Dr. De Koven and Bishop Seymour, were classmates at the General Theological Seminary. Recently,

in an interesting letter by the American correspondent of the English *Church Times*, this error has been again repeated.

Dr. Dix graduated in 1852, in a class of fourteen, and Dr. De Koven and Bishop Seymour in 1854, in a class of twenty-three. Both these classes were among the most brilliant in the long list of the Seminary alumni. That of 1852 furnished two Bishops, that of 1854, three. There is one survivor of the class of 1852 and two of the class of 1854.

A similar error was made in putting the name of the late Rev. E. H. M. Baker in the class of 1854. He graduated in 1853.

Littleton, Col.

W. ALLEN JOHNSON.

### GAINS FROM OUTSIDE.

To the Editor of The Living Church:

**W**E hear a great deal of late regarding secessions to Rome; but in your issue of June 20th it is refreshing to read of "Defections From Rome." That the Church is attracting large numbers both from the Roman Catholic Church and the denominational bodies is proven in my own parish where, during the past three years, out of 122 candidates confirmed, nearly one-third were baptized outside the Church, and were divided as follows: Roman Catholic, 12; Lutheran, 11; Presbyterian, 6; Methodist, 6; Congregational, 3; Christian, 1, and Universalist, 1. I am sure a great many parishes can show similar results.

J. S. BUDLONG.

Christ Church, Austin, Minn., June 27, 1908.

### PRIESTS NEEDED IN HAWAII.

To the Editor of The Living Church:

**I** NEED two priests at once for work in the Hawaiian Islands.

One is needed as a chaplain to two plantations fourteen miles apart. The locality has a climate cool and salubrious. Salary, \$1,200 a year and a house. The other is wanted for work as a general missionary in all the islands. Salary, \$1,200 a year and travelling expenses paid. The first should be a married, the second an unmarried, man.

HENRY B. RESTARICK,

Bishop of Honolulu.

### THE SOCIAL MISSION OF THE CHURCH.

[Continued from Page 417.]

rise up and walk." The Church can do its utmost to relieve the poor in any way love can suggest, if it be itself poor and of the poor. But where the charity of the Church is understood to mean the patronage of the rich, it can do nothing without disaster. I am quite sure that our first and most necessary step towards regaining our rightful place in the regard of labor is to take the administration of relief-money almost altogether out of the hands of our clergy and Church-workers, and to let it be so administered, and by such hands, as that none may think they can either merit it or lose it by attendance or failure to attend at the services of the Church. It is not possible to exaggerate how alienating an effect upon exactly that type of independent labor on which our Lord most relied is exercised by our present system of administering alms. Here, then, is one of the first and most necessary steps of our redemption, and till this is taken all else will be in vain—I mean, till it has ceased to be a plausible taunt that a man or woman goes to church for what can be got."

**THE TRUE MAN** does all things truly. He rises above his work by rising in it. Because little occasions seem large to him, large ones become little in his ready grasp. A Newton sees planets in apples; a Culver, the mastodon in a tooth; a Lyell, the genesis of the earth in a pebble; and every great heart works in the humblest task with the same motive that gladdens the highest, even as in his armor at the bottom of the sea the diver breathes the fresh, strong gale that blows across its upper billows.

The great heart, by which I mean the good heart, never chafes at its lot, nor fidgets for place, nor mistakes chance for merit, as though man could be made or unmade by chance, and were but a chance himself. Occasions do not create, but reveal greatness, and no less surely reveal the littleness of men who expect to be made great by them. So have I seen a dwarf-palmetto, whose seed some bird had borne thither from the swamp below, grow out of the gray moss that lay in the topmost fork of a dead cypress, and look pertly down on live-oak and magnolia, as if in it the dead cypress had come to life again; when, of a truth, the height only exposed its upstart scrubbiness. Folly alike in swamp or society, in individual or class, to seek eminence by accidental elevation, and not by eminent growth of character.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*



# LITERARY

## AMERICAN COLLEGES.

*Which College for the Boy?* By John Corbin. Boston and New York: Houghton, Mifflin & Co. 1908. Price, \$1.50 net.

The purpose of this book could be, and has been, easily understood from the title, but Mr. Corbin disclaims any desire to advise parents where to send their sons. The book is not designed to be a guide book for parents with sons. There is nothing so important to a young man as the college to which he goes, important not only in the matter of the learning he acquires as in the training in mental process, in the character he receives, and in the friendships he makes. This book, therefore, is designed as an aid to this choice: "in brief, the purpose has been to enable the reader to think effectively on the problem in hand and so to suit the college to the boy, the boy to the college."

Also, the book does not pretend to be encyclopedic in scope; it is not a handbook to all American colleges. Many that one would naturally look for are omitted: only six are described at length. The sub-title is really explanatory, if not the true title; the colleges described are done so because they seemed to Mr. Corbin to be leading types in American education. They are somewhat sectional in locality, and therefore the book can only aid those living north of Maryland and east of the Mississippi river. The colleges are the University of Virginia, the University of Wisconsin, Princeton, Harvard, Cornell, and Chicago. No one can question that each of these is a representative type. Yale is omitted formally, but all through the description of Harvard, Yale is in the mind of the writer. The University of Virginia, the representative of a form of college which prevails in the South, the oldest educational body in the United States to permit freedom in the choice of studies, is also omitted. Perhaps the scope of the book did not allow of its inclusion, but we are inclined to think that neither Mr. Corbin nor the editor of the *Saturday Evening Post* thought of it. "Can any good come out of Galilee?" Many of the reforms which Dr. Elliot introduced in Harvard, and the honor system which is decidedly a success at Princeton, were in vogue at Charlottesville nearly a century ago, and from Charlottesville have spread throughout the South, and, to quote, "Princeton has been helped, it is said, by the large number of southerners, who still hold chivalrously to the honor of a gentleman's word."

The book is a valuable one. Ignorance of our college life is prevalent even among graduates; nowhere is this ignorance so prevalent as among the fathers of sons—alumni of colleges, they still thing of their *alma mater* as she was in their day. To them, this book will be an aid. The last twenty-five years have produced a great change in college life; requirements for admission are changed, electives are more abundant, social habits are different, the environments of student life are not what they were. The increase in the number of students, the increase of wealth, the growth of fraternities and clubs, have aided in producing a life at college which the graduates of the years before 1880 are scarcely conscious of. To many of our clergy an A.B. without a knowledge of Greek is an inconceivable thing; yet there are thousands of degree men to-day whose knowledge of Greek is nil, and of the humanities very slight.

The book is not only valuable but interesting. It contains the views of a thoughtful man, well informed in educational matters, who has studied at Oxford, who knows the German universities. It is thought-inspiring and provocative of criticism, for it handles the problem of college life in the different universities frankly and therefore helpfully. The future of a nation is its youth; thousands of these are at our colleges. What are they getting there? What is the character this education is giving them? To the answering of these questions this book aids.

The chapter entitled "The Farmer's Awakening," is also very interesting. Few of us know or realize the part the agricultural colleges are playing in the West and the value they are to the country at large.

H. P. SCRATCHLEY.

## RELIGIOUS DEVELOPMENT OF ANCIENT GREECE.

*The Religious Teachers of Greece.* Being the Gifford Lectures on Natural Religion Delivered at Aberdeen. By James Adam, Litt.D. Edinburgh: T. & T. Clark, 1908. Imported by Charles Scribner's Sons, New York. Price, \$4.00 net.

The Gifford lectures are delivered yearly at the University of Aberdeen by some lecturer chosen for that purpose who must take as his subject some phase of natural religion. For the years 1904, 1905, and 1906, James Adam, graduate of Aberdeen, fellow of Emmanuel College, Cambridge, gave them on *The Religious Teachers of Greece*. This volume gives these lectures, introduced by a memoir written by his wife. Adam died in 1907 a young man, having been born in 1860. Yet at that time he had shown himself a brilliant

Greek scholar. His career is that of those marvellous Scotch students who, born in humble circumstances, raise themselves from their love of learning to be ranked among the great scholars of the British Empire.

In these lectures is traced the religious thought of the Greeks from Homer to Plato; its development from the polytheism of Homer, through the dramatists and philosophers, to the semi-monotheism of Plato. "They are a series of lectures which should attempt, however imperfectly, to reproduce, as far as may be without prejudice or passion, the kind of answers which religious teachers of ancient Greece—that is to say, the poets and philosophers—were able to supply to those spiritual problems which are not of to-day or yesterday, but for all time." Such was the lecturer's design, and he has succeeded in doing this in an interesting and clear manner.

No one can deny the importance of this to the student of religious thought, whether pagan or Christian. Especially, as Adam points out, "the religious ideas of Greek philosophy are of peculiar importance for the student of early Christian literature in general, and more especially for the student of St. Paul's Epistles and the Fourth Gospel. . . . The early Fathers of the Church were conscious of the spiritual connection between Greek philosophy and Christianity when they spoke of philosophy as the preparation or *propaedeutic* for the Christian faith."

To many of us Homer is merely a book on which we were drilled for college, and we never grasped the position of the *Iliad* and the *Odyssey* in the Greek world. Homer, however, was in many respects the Bible of the Greeks; he is quoted by Plato as authority as to the true nature of the divine. It is true that the Stoics, and the Neo-Platonists after them, attempted "to show that the Homeric legends and deities were only symbolical expressions of the truths of ethics, natural philosophy, and metaphysics." And a knowledge of Plato, broader and clearer than most of us got from our college study of his works, is necessary for an understanding of Gnosticism, of Philo Judaeus, and of the early Christian Fathers. Such an understanding one can get from a book like this. Plato's cosmological views, as well as his views on man and his destiny, are very clearly presented to us and in a way that makes one apprehend them easily. We are tempted to quote largely, but we forbear. The book repays careful reading.

H. P. S.

## TREATMENT OF THE INSANE.

*A Mind That Found Itself.* An Autobiography. By Clifford Whittingham Beers. New York: Longmans, Green & Co., 1908.

This is a human document of absorbing interest, which one cannot read far without feeling one's blood at the boiling point.

Mr. Beers graduated at Yale in 1897. After being in business for a short time, he became insane in the year 1900, and remained so for three years. In this book he narrates his experiences in a private hospital and afterwards in the Connecticut state hospital. As Professor William James of Harvard says in a letter to Mr. Beers printed in the Introduction: "In style, in temper, in good taste, it is irreproachable. As for contents, it is fit to remain in literature as a classic account 'from within' of an insane person's psychology."

Strangely enough, when Mr. Beers passed from the condition of insane "depression" to the condition of insane "elation," he became "off" on the subject of reform. He was possessed with the idea that his mission was to reform the methods of treating the insane throughout the world. With this in view he took careful notes on his experiences, and even purposely acted in such a way that he would be committed to the "violent ward" and thus have an opportunity to take notes of their treatment of the violently insane. And yet all the time he was insane on the subject—that is, his desire to reform things was so exaggerated as to be abnormal. It was in his case a most fortunate kind of insanity, because it has enabled him to publish facts that the world ought to know.

The conditions he reveals as existing in these two hospitals are such as one would hardly credit to the worst prisons in Siberia. In the "violent wards" he was beaten, kicked, and strangled over and over again by brutal attendants; his requests for a drink of water in the night were met with oaths and violence, or ignored entirely; the horrible torture of the *camisole*, or strait-jacket, and the unspeakable filthiness of the padded cell are beyond belief; and he passed many nights uncovered in a freezing temperature, and on crying out for relief he was assaulted by three attendants, who pried his teeth open and forced down his throat through a rubber tube a sleeping potion. It seems to be the general opinion among the attendants that anything is good enough for a "crazy" man.

He makes many excellent suggestions as to the remedies that are most needed at the present time. He urges his readers to help him in bringing about improved conditions, especially to join some kind of a national society which will soon be formed for that purpose. In general he advocates non-restraint in the treatment of the insane, and urges that, after all, what the insane most need is a friend.

The book will repay reading on the part of all who have friends in this lamentable condition, as well as all who have any Christian sympathy for those afflicted thousands who are unable to speak for themselves.

SELDEN P. DELANY.



## THRICE COMFORTED.

Mine eyes have seen, though darkly, the Father's loving face,  
My faith has taught me, humbly, to seek His promised grace,  
And in His holy temple is my appointed place;  
The Lord of Hosts is mine!

Mine eyes can see my Saviour in those who succor need,  
The naked I can cover, the hungry I may feed,  
His "Inasmuch," so tender, rewards each faithful deed;  
Emmanuel is mine!

In comfort of the Spirit, though long the shadows grow,  
As nearer, ever nearer, there comes the dreaded foe,  
Still onward, ever onward, to victory I go;  
A God Triune is mine!

HELEN ELIZABETH COOLIDGE.

## LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

## III.—"THE KINDLING OF THE HEARTH FIRE."

THE middle of October saw our house finished and ready for the installation of our goods and chattels. We had determined not to take up our abode until everything was in place. Then we would celebrate the event with a house warming

colored foliage, sprays of bittersweet and belated asters and golden rod with which to decorate the hall and rooms downstairs. The result proved entirely satisfactory and much more appropriate than the choicest specimens of the greenhouse, because the latter would not have been in harmony with the out-of-door setting. As it was, the interior decoration corresponded with the exterior and heightened the impression of the house being indigenous to its location.

Early hours are the rule in the country, so the guests began to arrive in the middle of the afternoon. We had secured some auxiliary forces, in order that we should be free to receive and entertain our friends, without having frequently to beat a hasty retreat to the kitchen. Five o'clock was the hour set for kindling the hearth fire in the living room. Dry limbs of oak, with a tough maple log on top of the pile, had been laid in readiness in the fireplace. At the appointed hour, the company was assembled in the hall and den, my helpmeet and I taking our stand by the door of the living room. First of all I kindled the coals on the family altar by reading a few appropriate verses from the Scriptures and offering up prayers, that the blessing of peace might come and rest on this house, on those dwelling within it, and on those coming in and going out. After which we proceeded to the fireplace, where my helpmeet handed me a lighted brand which I applied to the dry wood,



THE LAKE.

and in company of relatives and friends kindle the hearth fire for the first time.

October is an especially pleasant month:

"When the silver habit of the clouds  
Comes down upon the autumn sun, and with  
A sober gladness the old year takes up  
His bright inheritance of golden fruits,  
A pomp and pageant fill the splendid scene."

"There is a beautiful spirit breathing now  
Its mellow richness on the clustered trees,  
And from a beaker full of richest dyes,  
Pouring new glory on the autumn woods,  
And dipping in warm light the pillared clouds."—*Longfellow*.

It was an ideal day when all was ready for our occupancy. The lake shone like a mirror in the warm sunlight and its even surface was scarcely ruffled when a gentle breeze fitfully swept across. The leaves of the forest were resplendent in glowing tints of scarlet and orange, while the ground beneath was carpeted in brown and softer to the tread than that of Axminster. On approaching the house to make final preparations for the coming of our guests, my heart was filled with gratitude to the Giver of every good and perfect gift, that He had provided us with such a sheltered and reposeful retreat, where amid the beauty of His creation, and apart from friction and strife, we could pass the remainder of our days in quietness and comfort.

Our community being a rural one, where afternoon receptions with only tea and wafers are not in vogue, a substantial meal would be expected on such an occasion. So there had been, of late, much doing in making and baking of bread, rolls, and cakes, boiling hams and tongues, roasting chickens, overhauling the jams and jellies with which to adorn the festive board. Early in the morning I ransacked the woods for bright

which in a minute or two blazed up briskly and cheerily. Then, while we watched the crackling flames leaping up the chimney and occasionally emitting sparks, we broke out, led by one of our guests, into that old, unsurpassed hymn:

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."

At its close I pronounced the benediction, after which we received the congratulations of our friends and led the way to the dining room to conclude the festal rites.

Our guests had come with whetted appetites and did ample justice to the fare set before them. The cook, or rather cooks, had surpassed themselves in their efforts to provide good cheer, and everything was pronounced done to a turn. Good humor and fellowship prevailed, and after the keen edge of the appetites had been somewhat dulled, conversation flowed apace, reminiscences and anecdotes were exchanged and much genial mirth created. Speedily the time passed thus, in pleasantries and kindly jests, until those who lived at a distance felt they must leave. This proved to be the signal for the general break up, as the others soon followed their example, with the exception of a few who kindly remained to help clear up the debris on the table. As our friends departed, they expressed the heartiest wishes for our continued happiness for many years to come. Thus closed a notable day for us, the memory of which will ever remain fragrant and green.

When all the good nights had been said and the last guests speeded on their way, we reentered the living room and sat down by the fire and remained for a time in silence watching its flickering glow. Then I took up a copy of the *Hanging of the*



*Crane*, which had been a gift to us that day, and from its pages, read the following lines:

"The lights are out and gone are all the guests  
That thronging came with merriment and jests  
To celebrate the hanging of the crane  
In the new house—into the night are gone  
But still the fire upon the hearth burns on.

"Upon the polished silver shine  
The evening lamps, but more divine,  
The light of love shines over all;  
Of love, that says not mine and thine,  
But ours, for ours is thine and mine.  
And whatsoever may betide  
The great forgotten world outside;  
They needs must be  
Each other's own best company."

## THE STORY OF QUEBEC.

BY JANE A. STEWART.

**F**EW cities have a more interesting story than the city of Quebec, which this summer (July 20-30) will celebrate its tercentennial.

Quebec has been called "the mother city of the continent." This name is well deserved. When Samuel Champlain entered the St. Lawrence river for the second time, in 1608, after his three years' explorations in Acadia and laid the foundation of the present city of Quebec, the only Europeans on the Atlantic coast of America were a few Spaniards at St. Augustine, Fla., and a few Englishmen at Jamestown, Va.

Hendrik Hudson did not make his famous journeys until a year later. The Pilgrims did not land for nearly twelve years after. It was not until 1621 that New York City was founded by the Dutch. And Montreal was, it will be recalled, merely an outpost of Quebec until 1632. Philadelphia was not thought of, for it was not founded by William Penn until 1682.

It was a brave and good French explorer, Samuel Champlain, who founded Quebec in July, 1608. He brought over a party of Frenchmen, established a trading post on the shore of the St. Lawrence, and called the place Quebec. Of the twenty-eight pioneers who came with Champlain only eight lived through the first terrible winter. During the first eight years there were only about fifty people living at the post at any time; and these were merely transients. In 1615 the first church was built, the first in the long list which has made Quebec a city of churches.

There were hard times for the people of Quebec in those early days. When they were not fighting hostile Indians they were fighting starvation. Once, in 1629, when the people were eagerly awaiting expected supplies from France, news came that ships were coming up the river. Instead of food, however, the ships brought British soldiers, whose demand for surrender could not be resisted. And for the first time the British flag, which was eventually to be the standard of Quebec, floated over the French city.

By treaty the city was again returned to France, under whose rule it remained until 1759, or more than a century and a half. It was the unrealized purpose of the French rulers to found the kingdom of New France. This was to be not only a material but a spiritual kingdom. Champlain's frequent statement and belief was that "the salvation of a single soul is worth more than an empire."

Champlain was a great and noble man, and made friends with most of the Indians. Peace and progress reigned during the closing years of his life—1633-1635—when, as the able and brave Governor of New France, he had his headquarters at Quebec. At his death, in 1635, there was a population of several hundred, which had grown to 600 a quarter of a century later.

It was soon after the death of Champlain that the hospitals were established in Quebec which exist to-day and which have ministered to the sick for nearly 300 years. Dread of Indian attacks made it impossible, however, for the early settlers to till their lands, or to go from one post to another without a strong escort. The war-cry of Indians rang through the forests. Their stealthy tomahawks found victims even under the guns of Fort St. Louis, the stone redoubt which had been built on the top of the steep bluff of Quebec. But the brave missionaries penetrated into the wilderness, and lived at risk of their lives among the wild Indians whom they tried to convert from their heathen ways.

After a while the dangers from the Indians became less and many ships came, bringing emigrants from France. But these

were mostly men, there being but few women besides the cloistered nuns in Quebec, until 1665, when women were among the immigrants.

In 1672 the distinguished French soldier, Count de Frontenac, first became Governor of New France. It was under his rule that Lasalle started from Quebec in 1677 to follow up the explorations of Joliet and Marquette, and sailing down the Mississippi, laid claim to Louisiana in the name of France. Frontenac's first administration was succeeded by La Barre, whose rule was marked by the destructive fire of 1682 (which destroyed the whole of the Lower Town of Quebec). The next Governor was Marquis de Denonville, during whose rule terrible Indian massacres occurred. Frontenac's return to the governorship in 1688 strengthened the settlement at Quebec, and was the signal for the war between the French in Canada and the English settlements in New York and New England. Quebec withstood the siege—its second—and successfully repulsed the attack of Sir William Phipps, who had come from New England with a fleet of thirty sail and an army of 2,000 men to capture Quebec for the British.

The third siege of Quebec occurred in 1711, the British expedition being abandoned by reason of the wreck of the fleet at Egg Island. This, however, only deferred the capture of the city by the British, which was to come later. The total population of New France, including Quebec, Montreal, and Three Rivers, at this time was not more than 15,000, while the British colonies of New England numbered over 100,000. But the citadel of Quebec was almost impregnable by reason of the splendid location and the attention given to the fortifications by the redoubtable Governor Frontenac during his notable administration. In 1720 the strong walls and bastions of grey stone had been finished, completely girding the city. From that time until the final famous capture of the city by the British under Wolfe, no invasion had tested its strength. But in 1759, though armed to the teeth, Quebec, "the Gibraltar of America," finally capitulated to the victorious British after a three months' bombardment and siege, constituting one of the most famous fights in American history. And, despite attempts made by the French to recover their beloved city, it became a British city and remains so to this day, although the institutions and influence of the old French rule have never passed away.

The fortified city of Quebec withstood its fifth siege when the belligerent colonists of America turned their guns against the mother country in 1775-6 and Montgomery fell. And another successful conflict gave the city its slogan, "Twice conquered and thrice conquering," as a result of two centuries of warfare.

Peace and prosperity have happily marked the third of Quebec's three centuries. Quebec remained the chief city of Canada till the British settlements in the West were constituted a separate province; when it became the capital of Canada East. The Dominion of Canada, federating all the Canadian provinces, was established July 1, 1867, and Montreal rose to recognition as the commercial metropolis of the Dominion.

Though Quebec has ceased to be an administrative center of the Government, the fine influence of its people is sustained. The venerable walled city on the St. Lawrence enshrined the spirit of religious devotion, loyalty, and courage. It is enveloped in the atmosphere of an heroic past of fadeless memory, keeping alive the flame of zeal and high desire, and cherishing culture, piety, and homely virtue as the consummate crown of three centuries of valiant deeds and tested worth.

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THE BOOK BORROWER is the sworn foe of the book collector, and many stories are told of the plans adopted by the latter to defend his treasures from the assaults of the borrower. Especially is the collector opposed to the unfeeling wretch who borrows one volume out of a series and forgets to return it. This was one of Coleridge's weaknesses, and was so pronounced that Lamb described him as "a maker of odd volumes." The late J. Whiteford MacKenzie, a well-known collector, once told the writer that when any one asked him for the loan of a single volume out of a set he always replied that he would rather lend him the whole ten, fifteen, or twenty volumes of the series than have them left as odd volumes on his hands. William Roberts, the renowned bibliophile, tells in *The Book Hunter in London* that the book plate of a certain French collector bore this text from the parable of the Ten Virgins: "Go rather to them that sell and buy for yourselves." "Sir," said a man of wit to an acquaintance who lamented the difficulty which he found in persuading his friends to return the volumes that he had lent them. "Sir, your acquaintances find, I suppose, that it is much more easy to retain the books themselves than what is contained in them."—*Dundee Advertiser*.



## Church Kalendar.



July 5—Third Sunday after Trinity.  
 " 12—Fourth Sunday after Trinity.  
 " 19—Fifth Sunday after Trinity.  
 " 25—Saturday. St. James, Apostle.  
 " 26—Sixth Sunday after Trinity.

### KALENDAR OF COMING EVENTS.

July 27-Aug. 5—Lambeth Conference.

## Personal Mention.

WHILE the Rev. J. W. BARKER retains charge of his mission work in Missouri, he has accepted a call to St. Peter's Church, Kansas City, Kan., and has removed to that city, his address being 316 Stewart Avenue.

THE address of the Rev. HENRY K. BROUSE, M.D., has been changed from Houston, Tex., to Baton Rouge, La.

THE Rev. CHARLES DOUGLAS will reside at Short Hills, N. J., until October 1st, and all correspondence should be directed to that place.

THE Rev. EDWARD EVERETT has resigned the rectorship of the House of Prayer, Lowell, Mass., and associated himself with the Society of St. John the Evangelist in Boston.

THE Rev. JOHN THOMAS FOSTER, general missionary of the diocese of Dallas, has been called to the rectorship of St. George's parish, New Orleans, La.

THE Rev. C. L. FULFORTH will have charge of St. Andrew's Church, Wilmington, Del., during the ten weeks' vacation of the rector, the Rev. Hubert W. Wells.

THE Right Rev. THOMAS F. GAILOR, D.D., Bishop of Tennessee, has been elected Chancellor of the University of the South, Sewanee, Tenn. He succeeds the late Bishop Capers of South Carolina.

THE Rev. J. J. D. HALL, for several years chaplain for Pratt and Flat Top penal institutions in Alabama, and whose work among the outcasts of society has proved very successful, has assumed work in the Galilee Rescue Mission, Philadelphia.

THE Rev. JOHN H. HEADY of Trinity Church, Bloomington, Ind., has resigned his charge and will take duty elsewhere.

THE Rev. FRED INGLEY, rector of St. Mary's Church, Braddock, Pa., will be in charge of St. Luke's Church, Evanston, Ill., during the month of August, and mail intended for him should be addressed accordingly.

THE Rev. ALLEN JUDD, who recently resigned the rectorship of St. John's Church, Clinton, Ia., is now a resident of Des Moines, where he has accepted temporarily the care of St. Paul's Church until the advent of the new rector.

THE Rev. JOHN WALLIS OHL, for the past three years rector of Holy Trinity Church, Pueblo, Colo., has resigned to accept the rectorship of St. Matthew's Church, Grand Junction, in the missionary district of Western Colorado, and will assume his new duties on August 1st. Mr. Ohl is at present Dean of the Pueblo Deanery, a member of the Standing Committee, and deputy to the General Convention from the diocese of Colorado.

THE Rev. THATCHER R. KIMBALL of Boston sailed on July 9th on the *Luetzow*, with Mrs. Kimball, to attend the Oxford Summer School of Theology. He should be addressed care of Baring Brothers, 8 Bishopsgate (within), London E. C., England.

THE address of the Rev. HERBERT PARRISH for the summer will be All Saints' Margaret Street, London W., England.

THE vestry of St. Margaret's Church, Brighton, Boston, Mass., has sent a call to the Rev. WALTER G. READ, lately a member of the faculty of St. Luke's School at Wayne, Pa., and it is understood that he will accept. He is a native of Philadelphia, and was educated at St. Paul's School, Harvard University, and the General Theological Seminary.

THE Rev. HENRY P. SCRATCHLEY, curate in charge of Ascension chapel, Bloomfield, N. J., at

present in charge of St. Luke's Church, St. Alban's, has been appointed by the Standing Committee to be acting professor of Ecclesiastical History in the General Theological Seminary, temporarily, to fill the vacancy caused by the resignation of the Rev. Professor Kinsman, Bishop-elect of the diocese of Delaware.

THE Rev. ROBERT SCOTT and wife are spending their summer vacation at Littleton, N. H. They expect to be there until the middle of September.

THE Rev. EDGAR A. SHERROD and family are spending July and August at Ocean Park, Cal., having a cottage at 154 Grand Avenue.

THE Rev. THADDEUS A. SNIVELY sails from Southampton, on the steamship *Adriatic*, on July 29th. His address for mail will be Sixty-third and Market Streets, Philadelphia, Pa.

THE Rev. M. B. STEWART, of the staff of the General Theological Seminary, is in charge of St. Andrew's Church, Washington, D. C., during the vacation of the Rev. G. C. Carter.

MR. C. W. WHITEMORE, a student at the General Theological Seminary, is in charge of St. Agnes' Chapel, Trinity parish, Washington, for the summer.

THE Rev. ALFRED C. WILSON of Christ Church, Duanesburg, N. Y. (diocese of Albany), has accepted a call to Immanuel Church, Bellows Falls, Vt., and expects to take charge there September 1st.

THE Rev. CHARLES J. WINGATE is officiating at St. Margaret's Church, Washington, D. C., for the rector, the Rev. H. S. Smith.

### ORDINATIONS.

#### DEACONS.

IOWA.—On the Third Sunday after Trinity, by the Bishop of the diocese, GEORGE ROBERT CHAMBERS, ALVIN SCOLLAY HOCH, and A. CATO KAYE. The ordination took place in Grace Cathedral, Davenport, the sermon being preached by the Rev. George W. Hinkle, rector of Grace Church, Waterloo, and the candidates were presented by the Rev. Marmaduke Hare, M.D., rector of Grace Cathedral parish. The Rev. George Robert Chambers has been appointed to serve at St. Stephen's Church, Newton; the Rev. Alvin Scollay Hoch at St. Peter's, Fairfield, and Grace Church, Albia; and the Rev. A. Cato Kaye at St. John's Church, Mason City.

### RETREATS.

#### HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### BORN.

GILSON.—In New York City, on the second day of July, 1908, a daughter, ELIZABETH MADELINE, to Mr. and Mrs. Henry Brockway GILSON.

### MEMORIALS.

BLAND.—In Memoriam, JOHN CARLISLE BLAND, Jr., who died at Colorado Springs, Col., July 22, 1907, in his 25th year.

### WANTED.

#### POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER WANTED for mixed vested volunteer choir. Fine new organ and splendid opportunity for vocal and piano classes in growing city of 16,000. No vocal teacher in the city when present organist leaves. Address: Rev. ASA SPRAGUE ASHLEY, 49 Genesee Street, Hornell, N. Y.

#### POSITIONS WANTED.

A POSITION wanted to teach in Academy or private family by a college graduate. References. Address: "G," care LIVING CHURCH, Milwaukee, Wis.

A YOUNG CHURCHWOMAN who is a trained Settlement worker seeks such work in the West. Would prefer to start new work in a manufacturing town where young women are employed. Address: "D," care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of unquestioned ability and personal standing, at present holding important position, desires change. Good salary and opening essential. Churchman. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, October 1st, vested choir, new organ (pneumatic), motor; salary \$520. Good teaching field. Population, 25,000. Address: REV. OCTAVIUS APPLEGATE, Kingston, N. Y.

ORGANIST AND CHOIRMASTER (seven years' training in an English Cathedral) desires appointment. Write: ORGANIST AND CHOIRMASTER, care Cable Piano Co., 218 Woodward Avenue, Detroit, Mich.

PIRIEST desires Sunday duty, one or more, July and August, within 200 miles of Chicago. Address: H. L. M., Box 20, Garrett, Ind.

### PARISH AND CHURCH.

WANTED, a bell from 300 to 500 pounds, good tone and quality, new or second-hand. Address: J. C. WARD, 148 Auburn Avenue, Buffalo, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

### CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

### UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

### HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

### MISCELLANEOUS.

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.



### THE OFFICIAL BOOK OF THE EM-MANUEL MOVEMENT.

*Religion and Medicine*, by Drs. Worcester McComb, and Coviatt, has just been issued, and can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, \$1.50 net. By mail, \$1.60.

### NOTICES.

#### GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

#### THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

#### LEGAL TITLE FOR USE IN MAKING WILLS:

*"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

THE SPIRIT OF MISSIONS—\$1.00 a year.

### GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, The Church House, Philadelphia.

### APPEALS.

#### EPHPTHATHA REMINDER AND APPEAL.

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deaf Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 6,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

Rev. AUSTIN W. MANN.

10021 Wilbur Ave., S. E., Cleveland, Ohio.

### BOOKS RECEIVED.

THE MACMILLAN CO. New York.

*Together*. By Robert Herrick, author of *The Real World*, *The Common Lot*, *The Memoirs of an American Citizen*, etc. Price, \$1.50.

THE OPEN COURT PUBLISHING CO. Chicago.

*Bel. the Christ of Ancient Times*. By Hugo Radau.

### PAMPHLETS

*The Public's Responsibility for Railway Accidents*. By Julius Kruttschnitt, Director of Maintenance and Operation of the Union Pacific System and the Southern Pacific Company. Reprinted from *Appleton's Magazine* for July, 1908.

The Corporation for the Relief of the Widows and Children of the Clergy of the Protestant Episcopal Church of the State of Ohio. *The Ohio Widows and Orphans' Society*. Sixty-third Annual Report, 1907-1908.

*International Conciliation*. Published bi-monthly by the American Branch Association for International Conciliation. *The Possibilities of Intellectual Co-Operation Between North and South America*. By L. S. Rowe, LL.D., April, 1908. No. 6.

*International Conciliation*. Document 7. *America and Japan*. By George Trumbull Ladd, LL.D. June, 1908. Series I, No. 2.

# THE CHURCH AT WORK

### THE SEABURY CONFERENCE.

THE SPIRITUAL tone of the Seabury Conference, now in session at St. Faith's School, Poughkeepsie, is distinctively higher than at any similar meetings. The conference began on the evening of July 7th, when Father Officer, O.H.C., said Evening Family Prayer. Father Officer's leadership, his splendid addresses on the development of the spiritual life, and his studies in St. Matthew's Gospel

lines. Daily celebrations of the Holy Eucharist take place in the chapel of the school. Each morning at 9:30 there is instruction on the development of the spiritual life, with special reference not only to self-development but helping such growth on the part of others, and at 11 o'clock comes the study of missions. The Rev. Everett P. Smith of the Board of Missions has the class on The How and Why of Missions, and Miss Elizabeth H.

of Cuba, told of conditions in Havana under Bishop Knight and related the tremendous strides the Church has made on the island since the work was transferred to the Board of Missions. Especially valuable did he consider the having of a Bishop in direct charge.

The day before the conference opened, the heat throughout the entire East was unusual, many dying in the great cities from its effects. On the 7th inst. the heat moderated and thus far the weather has been ideal. Visits have been made by conference members to Vassar College, to the State Asylum, and over the beautiful turnpikes of this Hudson region. On Saturday afternoon, thirty members took the six-mile trip by river to West Park, where they saw Holy Cross House. On Sunday afternoon, in a grove which forms a part of the beautiful grounds of St. Faith's School, there was an outdoor service, consisting of Evening Prayer with sermon. Visitors from the city attended. St. Faith's is just outside the city limits, on the north, and so rural that while there it is hard to imagine that a bustling town is less than a mile distant. Over the first Sunday, the 12th, the entertainment accommodations were taxed to their utmost. Some applying late were compelled to get quarters in the city. Enthusiasm was most marked. The interest shown locally has been considerable, and during the closing days of the meeting some social features are planned.



MISSION STUDY CLASS, SEABURY CONFERENCE.

were in great part responsible for the high standard thus far maintained. The conference is smaller in attendance than on previous years, due solely to the lack of accommodations. The point gained at St. Faith's, and never enjoyed before, is the fact that all conference members are together, under one roof. The conference is continuous. Another advantage over previous years is that a few instructors are heard constantly, instead of a succession of speakers. And still a third advantage is the fact that lessons in missionary work are confined strictly within the Church. There is no uncertain note. It is a Church conference, on Church

Houghton of Boston the class on China. Numbers taking each course are about equally divided. In the evening Father Officer gives the Bible instructions—a plan found to be far better than having these instructions in the morning.

Eleven dioceses and the missionary district of Cuba are represented by women workers, usually prominent members of the Auxiliary. The company assembled on the lawn for the first sunset service contained representative workers of almost all dioceses in New England and the eastern Middle States. At this first sunset meeting Mr. E. G. Harris, registrar of the missionary district

### PLANS FOR THE GREAT BROTHERHOOD CONVENTION AT MILWAUKEE.

A MASS MEETING for the general public at noon each day of the convention will be one of the novel features of the twenty-third annual gathering of the Brotherhood of St. Andrew in the United States, at Milwaukee, October 14-18.

In the past, all the sessions and services in connection with Brotherhood conventions, with the exception of the Sunday afternoon mass meetings, have been primarily for the benefit of the delegates and out-of-town visitors. The plan to have special mass meetings for the people of Milwaukee each day



has originated in the desire to leave a more lasting impression upon the city in which the convention is held.

It is planned to have these meetings in some large theatre or other hall, with a different speaker each day. The speakers will be men of national reputation and will be assigned subjects which will be of practical benefit to Church and non-Church people alike.

The meeting will last twenty-five minutes, beginning sharply at 12:30 and closing at 12:55, thus enabling those attending to get to their offices by 1 o'clock. The programme will include, besides the addresses, well-known hymns and prayers from the Church Prayer Book.

The noon-day Lenten meetings in Milwaukee have been a success, and the people of that city are becoming accustomed to the noon-day meeting idea. It is expected that the presence of so many prominent men, clerical and lay, in the city, and the great amount of advertising the convention will get, will go a long way towards insuring the success of these meetings from the standpoint of attendance. At all events, the Brotherhood intends to make the experiment this year, and if it is a success, it probably will be continued at other Brotherhood conventions.

The Brotherhood men of Milwaukee have practically completed the raising of a fund to defray the convention expenses. The fund will be about \$3,000, which it is believed will more than cover all possible expenditures in behalf of this gathering. The Church people of Milwaukee have contributed cheerfully and liberally.

Alexander M. Hadden of New York City, one of the most popular members of the Brotherhood, and who perhaps is as well known as any other Brotherhood man in the country, has volunteered his services to the Milwaukee committee, and will be in Milwaukee a week before the convention. Those who know Mr. Hadden can appreciate what assistance the Milwaukee men will receive from him. This offer is in line with his whole career of self-sacrifice and service.

Bishop W. C. Doane, before leaving for England, changed the date of the meeting of the Missionary Council for the second Missionary District, to prevent a conflict of dates with the Brotherhood convention. Bishop Doane always has been a friend of, and believer in, the Brotherhood. Brotherhood men throughout the country do not forget his stirring address delivered at the opening of the First International Convention at Buffalo in 1898.

#### SCOPE OF MARIA KIP ORPHANAGE SAN FRANCISCO, ENLARGED.

AS THE RESULT of a conference between the authorities of the Maria Kip Orphanage, San Francisco, and Mrs. Mary E. Nelson, an agreement has been reached by which the name of the institution will be changed, and in return therefor it will receive a considerable endowment. The new name will be "Maria Kip Orphanage and the Alfred Nuttall Nelson Memorial Home." The endowment will enable the institution to care for a number of the girls for some years beyond the age allowed to the orphanage. The personal element is introduced through the fact that Mrs. Nelson and her son were brought into the Church through the active interest of Mrs. Kip, wife of the first Bishop of California, in whose memory the orphanage was named.

#### WILL NOT SECEDE.

THE ACCOMPLISHED or approaching perversion of sixteen priests to the Roman communion was outlined some weeks ago. One of these was the Rev. A. S. Cooper, a missionary in China, who was said to be on his way home for the purpose of resigning his

position and making his submission to the Roman authorities. It is now stated on good authority that Mr. Cooper, having reached home, has reconsidered his determination and has requested reappointment to his former post at Wuchang, China.

#### EPISCOPAL WORK IN NEVADA.

BISHOP ROBINSON had, up to July 1st, visited all the places in Nevada where the Church is at work except four, and is planning to visit every hamlet in the state after the meeting of the Convocation in the autumn. He has visited the Indian reservation at Pyramid Lake, reaching it by driving eighteen miles across the desert from Wadsworth. The Bishop is shown in the accompanying illustration, with the driver, a grandson of Dave Winnemucca, chief of the Pah-Utes. The Bishop has thus far confirmed 126

1887 to spend an honored old age at Bournemouth "in the quiet prosecution of various good works." Mr. Mackay received from Trinity College the degree of M.A. *ad eundem* in 1846 and that of B.D. in 1850, and was also elected a member of the Connecticut Beta of the Phi Beta Kappa in 1854. His doctorate in divinity was conferred by the University of Aberdeen in 1881.

#### THREE FORMER CONGREGATIONAL MINISTERS ORDAINED.

HARDLY AN ISSUE of THE LIVING CHURCH appears that does not chronicle the renunciation of sectarianism and admission into the Church of one or more Protestant ministers. A late instance is the ordination to the diaconate of three former Congregational ministers at Grace Cathedral, Davenport, Iowa,



BISHOP ROBINSON AT WADSWORTH, NEV., RETURNING FROM INDIAN RESERVATION.

persons, of whom 92 were trained within the Church, and the remainder were from outside. He has travelled 8,240 miles since entering Nevada, April 24th. The Bishop seeks a young unmarried priest or deacon to take three mission stations at a stipend of \$75 a month.

#### DEATH OF THE REV. DR. JAMES MACKAY.

THE FOREIGN MAIL brings word of the death at Bournemouth, England, on the 14th of last month, of the Rev. James Mackay, known in the latter part of his life as James Aberigh-Mackay, at the advanced age of 87 years. He took his degree of master of arts at King's College, Aberdeen, Scotland, in 1840, and came to the United States in consequence of a revulsion in his mind from the stern Calvinism in which he had been brought up and which he had begun to teach. He became a candidate for orders in the diocese of Connecticut, and was ordained by Bishop Brownell to the diaconate in St. John's Church, Hartford, August 8, 1845, and to the priesthood in the same church, August 7, 1846. He first took charge of St. James' Church, Westville, and for a large part of 1846-47 was afternoon preacher in Trinity Church, New Haven. He then became for a short time rector of St. Michael's Church, Naugatuck. In 1848 he returned to Scotland and became incumbent of St. John's Church, Inverness. Eight years later he was appointed chaplain in the service of the East India Company and served through the mutiny and for many years after. His last active clerical work was in the old Marboeuf chapel in Paris, from which he retired in

on the Third Sunday after Trinity. Their names are George R. Chambers, Alvin S. Hoch, and A. Cato Kaye, and all have been received into the Church during the past year by Bishop Morrison.

#### DEATH OF REV. GEORGE D. SPARKS.

THE DEATH of the Rev. George Downing Sparks, rector of Christ Church, West Islip, L. I., occurred on the 13th inst. at Saranac Lake, of consumption. Mr. Sparks was a native of New York City and was 43 years of age. He was graduated at Columbia University with the degree of B.A. in 1885 and at the Cambridge Theological School with the degree of B.D. in 1890. He was ordained by Bishop Potter in the same year as deacon and a year later as priest, and served for two years in city mission work in New York. He was afterward assistant at Trinity Church, Newark, N. J., then a missionary in Kentucky, and since 1897 had been rector at West Islip.

#### FIRST CHRISTIAN SERVICE ON THE PACIFIC COAST COMMEMORATED.

THE THIRD annual service was held at the Prayer Book Cross in Golden Gate Park, San Francisco, on the Sunday preceding St. John the Baptist's day. This service was instituted by the House of Churchwomen and memorializes the landing of Sir Francis Drake on that day in 1579 and the holding of the first Christian service on the Pacific coast by his chaplain, the Rev. Francis Fletcher. The Bishop was assisted in the service by the Rev. S. J. Lee and the Rev. Charles N. Lath-



rop. A large number of pleasure-seekers augmented the congregation of Church people, and all listened with deep interest to the address of the Bishop, who spoke strongly upon the subject of "Civic Righteousness" and referred to existing unhappy municipal conditions. The male choir of Grace Church rendered Gounod's anthem, "Praise ye the Father," and the service was concluded with the recessional, "For all Thy saints who from their labors rest."

#### NEW CHURCHES AND OTHER IMPROVEMENTS.

AN ECHO ORGAN is being constructed in the ceiling of the spacious Sunday school room of the Church of the Holy Apostles, Philadelphia, and with the present instrument, which is connected with another in the chantry, will form a triple organ. The improvement is the gift of Mr. George C. Thomas.

A NOTABLE building operation is seen in connection with the repainting of the exterior walls and the making of special repairs to the steeple of the Church of the Messiah, Brooklyn. Scaffolds completely cover the building except the roof; the largest scaffolding since the one covering the spire at Holy Trinity a few years ago.

THE CORNER-STONE for the new church building in St. Paul's parish, Winston-Salem, N. C., was laid on July 2d, at 7 o'clock in the evening, by the Rev. Henry T. Cocke, rector, assisted by the Rev. Harris Mallinckrodt of St. Peter's, Charlotte. The stone is of Mt. Airy granite. The building is to be one of the handsomest in the South. Mt. Airy granite will be used in the construction throughout. Church services began in Winston about thirty years ago, and the present senior warden was the founder of the work. Only three Churchmen were in the town at the time. A frame building was erected and has served the congregation until, under the present rector, the new building has become imperative.

THE INSURANCE companies are rebuilding the steeple of old Christ Church, Philadelphia, which was recently destroyed by lightning. The cost will amount to \$6,125.

ST. MARK'S PARISH, Fort Dodge, Iowa (the Rev. F. E. Drake, rector), is about to build a rectory at a cost of about \$3,500. It will be constructed next to the church on a delightfully located lot and will prove of great value in the administration of this important parish. The building will be of modern construction and it is expected that when completed it will be entirely paid for.

TRINITY PARISH, New Haven, Conn., has lately acquired by purchase a valuable property at Morris Cove, near the city, on the shore of Long Island Sound. It will be used as a vacation house for the people of the parish, being admirably adapted for the purpose.

A FINE PIPE ORGAN to cost \$2,500 is to be built by a Boston firm for Grace Church, Carthage, Mo. The instrument will be installed about September 1st.

#### GIFTS, MEMORIALS, AND BEQUESTS.

THE BISHOP of California recently formally opened a building for the benefit of working girls, which has been provided by Miss Adeline Mills. The new building is on the property connected with St. Dorothy's Rest, in the redwoods of Sonoma county. The aim of the donor was to provide a vacation home for girls working in the city, in order that their holiday might be of genuine benefit to them. Those given the use of the cottage are expected to provide their own meals and perform the ordinary duties consequent on housekeeping.

A BRONZE memorial has been placed in the Church of the Redeemer, Bryn Mawr, Pa., in memory of Alexander Johnston Cassatt, late president of the Pennsylvania Railroad Co. It is of Gothic design, in high relief, and rests on the window sill underneath the memorial window which Mr. and Mrs. Cassatt erected a short time before his death in memory of their daughter, Mrs. Katherine Kelso Hutchinson, the wife of Dr. James P. Hutchinson.

A CAMPANILE or bell tower with a magnificent chime of bells, the whole costing \$150,000, is about to be erected in the cemetery of the Church of St. James-the-Less, Falls of Schuylkill, Pa. (the Rev. Edward Ritchie, rector). The work is the gift of Mrs. Thomas B. Wanamaker as a memorial to her late husband, who died abroad several months ago, and whose body rests in the beautiful burying-ground of St. James the Less. The tower will be triangular in shape and the chimes the finest of any in the city.

AT THE mid-day celebration on the Third Sunday after Trinity, the Rev. A. Overton Tarrant, Ph.D., rector of Calvary Church, Sandusky, Ohio, blessed a handsome pair of brass Eucharistic candlesticks which were then used for the first time. These lights are placed upon the altar as a memorial to their parents by Miss Florence Nightingale Kell of Sandusky and the Rev. Robert Kell, rector of St. Stephen's Church, East Liverpool, Ohio. They are the work of O. Luetke of New York, are two feet in height and of very massive design. They bear the inscription: "In Memoriam, Robert and Mary Kell, Chester le Street, Durham, England, 1908."

ZION CHURCH, Greene, N. Y. (the Rev. Percy T. Olton, rector), has received a bequest of \$3,200 from the late Mrs. Mary J. Batto. Three thousand dollars is for parish endowment and \$200 for aid in maintenance of the parish house. Mrs. Batto was for nearly fifty years a devout communicant of the parish, noted for her kind deeds and aims both in Zion parish and in the village at large.

#### BISHOP BRENT'S DECLINATION.

THE FORMAL reply of Bishop Brent, declining his first election as Bishop of the diocese of Washington, has been received and is as follows. This should be understood as referring only to the first call:

CATHEDRAL PARISH OF  
ST. MARY AND ST. JOHN,

THE RECTORY,  
248 Calle Nozalea, Manila.

BISHOP'S HOUSE, June 6, 1908.

The Rev. Randolph H. McKim, D.D., LL.D.,  
President of the Diocesan Convention,  
Washington, D. C.:

DEAR DR. MCKIM:—My delay in coming to a decision has been due chiefly to the cablegram from the secretary of your convention, dated 8th of May, saying, "Await letters," which I interpreted as advising me, if in doubt about accepting, to hold my judgment in suspension until I could hear from you by mail. I now find, however, that I can hardly hope to get your letters before the 22nd inst. Moreover, my conviction that it is God's will for me to decline has become so settled that it would be an injustice to you to withhold my answer any longer. Hence my cablegram of yesterday.

It is not that I fail to recognize the splendor of the missionary opportunity in Washington and the dignity of the heritage which you bid me enter—they inspire me; nor that I shrink from the tasks and problems of leadership which you invite me to face in company with you—they challenge me; nor that I do not oftentimes yearn to serve the Church in the home land again—I am human. But God charges me to-day—the morrow can take care of itself—to continue my witness to

the high importance of the far-off missions of the Church and the gravity of the nation's responsibility in the Orient by abiding in the spot where I am.

"Some day the soft ideal that we wooed  
Confronts us fiercely, foe-beset, pursued,  
And cries reproachful, 'Was it then my praise  
And not myself was loved? Prove now thy truth  
I claim of thee the promise of thy youth;  
Give me thy life, or cower in empty phrase:  
The victim of thy genius, not its mate.'"

In being loyal to Christ's inner leading here on the Church's and the nation's frontier, I am serving you at the centre in the most effective way possible, and I rejoice to feel that this is so, for I would double-knot the cord with which your own hands have bound me to you.

It was due to the statesmanship and insight of your late noble-hearted Bishop that this missionary district came into being, and he was, in large measure, responsible for my coming here. His affection for and trust in me, in which I glory, were deeper than words. It is my desire to justify his confidence in me by gladly making any sacrifice that God asks in behalf of the work, even to suffering or, if need be, death. The Orient to-day is rapidly becoming the centre of the world's gravest problems. No capital city or seat of government in the western world can fail to have it constantly in its thoughts and deliberations, no portion of the Christian Church can afford to neglect or discount its ceaseless appeal to the strong for help—help that America, with her unparalleled wealth of manhood and means, is abundantly able to give. Hence the cause which I represent, and I myself, must always be near you.

Before this reply reaches you, you will have been guided by God, I trust, to select the Bishop of His appointment, the leader who was destined for you in the eternal counsels, which I was not. May God ever bless you and him to the upbuilding of His Kingdom among men, and the preservation in righteousness of our nation together with those weaker peoples for whose well-being, before Him, it is responsible.

Your faithful and affectionate servant,  
(Signed) CHARLES H. BRENT,  
Bishop of the Philippine Islands.

[COPY OF CABLEGRAM.]

MANILA, June 5, 1908.

Randolph McKim, Washington:

Must decline. I would have gone. God bids me stay. John, five thirty. (I can of myself do nothing: as I hear I judge; and my judgment is righteous: because I seek not mine own will, but the will of Him that sent me.) BRENT.

The friends of Dr. McKim think this letter exonerates him from all blame of hastening the Bishop's decision. However, on the other hand, Dr. McKim's cablegram on May 20th had that effect, for his subsequent cable to Bishop Brent, asking, "Did cable of 20th hurry decision? Had letter been received?" brought this reply, "Yes; no." Dr. McKim at the convention stated that he was sorry that his cablegram of May 20th had the effect of hastening the Bishop's decision. And so the supporters of Bishop Brent feel that even now, after the above letter, when he comes here and is in possession of all the facts and looks over the field, perhaps he may see his way to come.

#### IRREGULARITIES IN CHURCHES.

AT A "union service" held on the Fourth of July at Trinity Church, New Haven, Conn., shortened Morning Prayer was read by the Rev. W. A. Beardsley, rector of St. Thomas' Church; the lesson by a Methodist minister; a sermon was preached from the pulpit by a Congregational minister, the Rev. Artemas J. Haynes; the closing prayer, also from the pulpit, by another Congregational minister; and the benediction was



given by the Rev. H. H. D. Sterrett, curate of the parish.

ANNOUNCEMENT is given in the Shoshone (Idaho) *Journal* of June 19th that "the usual Sunday morning services will be held in the Episcopal Church at 11 o'clock, but no services will be held in the evening. The object is to allow the congregation to attend the union service at the Baptist church by the evangelist of the Baptist Car."

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Archdeaconry Tendered to Rev. G. Gordon Smeade.

AT THE time of the resignation of the rectorship of Christ Church, Little Rock, by the Rev. G. Gordon Smeade, LL.D., he was offered by Bishop Brown the position of Archdeacon of the diocese of Arkansas, left vacant by the resignation of the Ven. W. K. Lloyd, D.D., to accept an appointment to a chaplaincy in the United States army.

#### ATLANTA.

C. K. NELSON, D.D., Bishop.

Progress of the Mission at Unity Mills.

THE NEW MISSION in the Unity Mills of La Grange, Ga., is making good progress. Its kindergarten started in November with eight pupils, and under Miss Sophia Stocker's faithful and loyal work it has been built up to eighty, with a far-reaching influence among the families as well. The work requires two more missionary kindergarten teachers, whom the Rev. Henry D. Phillips, the missionary in charge, is now seeking.

#### CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Services at Sylvan Beach—Death of William L. Watson.

EVERY four years the Church has a turn in maintaining the services at the "Union chapel" at Sylvan Beach, an inland summer resort of the state. This year belongs to the Church, and the Bishop has assigned clergy to take the services until autumn. Prayer Books and hymnals are supplied and the offices of the Prayer Book adhered to, which cannot fail to have an influence upon the worshippers, favorable to the Church.

ON JUNE 24th there departed this life suddenly, William L. Watson, a devout layman of Grace Church, Utica. He took an active interest in the affairs of the parish, both temporal and spiritual. On the morning of the day of his fatal attack he spent some time examining, admiring, and suggesting improvements to the grounds of the church. His funeral was held on June 27th, Bishop Olmsted and the rector, the Rev. W. W. Bellinger, D.D., officiating.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

The Rev. G. G. Burbanck to be Married—Death of Mrs. A. B. Huber.

THE Rev. George Graham Burbanck, vicar of St. George's Church, Indianapolis, is to be married on July 22d to Miss Flora Koke-Miller of that city.

AN EXAMPLE of faithfulness unto death was shown in the life of Mrs. Amanda B. Huber, an aged and beloved communicant of Trinity Church, Connerville, who lately entered into the rest of Paradise. She was a zealous and earnest worker in the Woman's Auxiliary and other parish activities. At home she had meetings of the Auxiliary in her room and all who called upon her while her voice lasted were urged to continued zealous effort and faithful support of the parish.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

Representative of the Endowment Fund Commission Appointed—Mrs. John Arthur to be President of the Woman's Auxiliary—Personal.

AT THE meeting of the Convention of the diocese in May, a commission of fifteen laymen, of which J. K. Deming of Dubuque is chairman, was appointed to raise \$50,000 for the increase of the episcopate endowment fund. This commission has formally organized with Charles F. Francis of Davenport as secretary. The commission has, with the approval of the Bishop, secured the services of the Rev. John C. Sage, rector of St. John's Church, Dubuque, to act as the representative of the commission in visiting diocesan parishes and missions in behalf of this fund. The vestry of St. John's has consented to this arrangement, and for six months Mr. Sage will be engaged in the work. Every effort will be made to interest the Churchmen of Iowa in this effort and to bring it to a successful conclusion at as early a date as possible.

OWING to the declination of Miss Cora Gregory, who was elected to serve as president of the Woman's Auxiliary at the last convention, the Bishop has appointed Mrs. John Arthur of Cedar Rapids, wife of the Rev. John Arthur, to serve in that capacity. Mrs. Arthur has been for a number of years actively engaged in the work of the Auxiliary and has proved herself a valued and energetic leader.

THE Rev. and Mrs. W. F. Dawson have the sympathy of the entire diocese in the loss of their daughter, who passed away at Mt. Pleasant after a long illness.

#### KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Marriage of the Rev. Robert J. Belt.

THE MARRIAGE occurred on June 24th of the Rev. Robert James Belt, rector of All Saints' Church, West Plains, Mo., and Miss

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"At the end of three years I had finished my course—my nerves, too—and I went back to the farm to rest up. This did me some good, but I kept on drinking coffee, not realizing that it caused my trouble, and later accepted a position in a bank.

"About this time I was married and my acquaintances called me 'Slim.' On the advice of a friend, my wife began to serve Postum and she made it right from the start (boiled it 15 minutes after boiling actually starts). I liked it and have used it exclusively for three years. I am no longer dubbed slim, my weight has increased 60 pounds and I have nerves to stand any strain without a flinch. And I have increased my salary and my shares of bank stock. I can work 15 hours a day, sleep soundly and get up feeling like a healthy boy." "There's a Reason."

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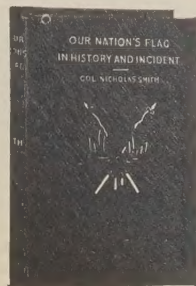
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"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of the long had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the hearty of the reader throughout, and the earnest Churchman will find here, in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day may be attributed to ignorance and consequent prejudice. Any attempt, therefore to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

(Signed) LEIGHTON COLEMAN.

Bishopstead, Wilmington, Delaware."

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Olga Gerlach of Chester, Ill. The ceremony took place in St. Mark's Church, Chester, Ill. The Rev. Frederick W. Poland of Granite City, Ill., was the officiating priest.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Boston Choir Boys Camping Out—Death of Miss A. W. Smith—Personal Mention.

CHOIR BOYS to the number of twenty-five, representing a portion of the Emmanuel Church choir of Boston, are spending a fortnight at Camp Lowell on Lake Annabessacook, Winthrop, Maine, where a few years ago the Church as well as the Church of the Redeemer at Chestnut Hill acquired a tract of seventy-six acres. The camp was named in honor of Mr. Charles Lowell, for many years treasurer of Emmanuel parish. The first group of boys to occupy the camp is in charge of Mr. Weston Spies Gales, the new organist of Emmanuel, who is proving himself a splendid organist and choirmaster as well as a popular man among the choristers and others.

FOLLOWING the death of Professor A. V. G. Allen of the Episcopal Theological School at Cambridge, a fortnight ago, came the death of his sister-in-law, Miss Alice Weston Smith of Cambridge, who was prominently identified with Church work. Her funeral took place from Trinity Church and the officiating clergymen were the Rev. Sherrard Billings of Groton School and the Rev. Dr. Henry S. Nash of the Theological School.

THE CHURCH OF THE ADVENT, Boston, will miss the services of the Rev. Francis B. Boyer with the beginning of the Advent season, as he relinquished his labors there at the beginning of July. In September he with his wife and child will go to Berlin, where he will take a two years' course of study, devoting his attention principally to ethical and economic questions.

THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, and the Rev. Dr. Higginson Cabot, who will associate himself with this same parish in the fall, were guests lately of the Bishop of Lichfield at his palace, together with Bishop Courtenay. On the way over to Liverpool on the *Ivernica*, Dr. van Allen was the preacher at the Sunday service and on another occasion he was master of ceremonies at a ball given on the boat. Dr. van Allen and Dr. Cabot have mapped out an extended tour which includes Ireland and the Continent.

#### NEWARK.

EDWIN S. LINES, D.D., Bishop.

#### Bishop Lines Preaches in St. Dunstan's Church, London, England.

BISHOP LINES preached in St. Dunstan's Church, Fleet Street, London, Eng., Sunday evening, July 5th. The occasion was the unveiling of a tablet erected to the memory of the Rev. Daniel Brown of Yale, who was buried there in 1773. The tablet was the gift of residents of New Haven, Conn.

#### NEVADA.

HENRY D. ROBINSON, D.D., Miss. Bp.

#### Consecration of St. Paul's Church, Sparks.

ST. PAUL'S CHURCH, Sparks, was consecrated on July 5th by the Bishop of Nevada. Sparks, a typical new railroad town, was not in existence three years ago. The rector, the Rev. T. L. Bellam, received his greatest help in securing money for this pretty church from the Ladies' Guild. These wives and daughters of railroad employees, by almost unexampled self-denial and hard work, had the church free from debt in time for the consecration on Sunday.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

#### St. George's Church, Seabright, to be Used All Through the Year.

IT IS EXPECTED that the new St. George's Church, Seabright, erected at a cost of \$100,000, and consecrated on June 27th, will not be used for summer congregations alone, and the services of a rector will be secured for the entire year. Arrangements are being made for the services of a vested choir. The fittings of the old church will be given for Church work in the diocese. The stone cross and corner-stone will be removed to the new grounds, and also certain memorials and gifts from former members of the parish.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Personal Mention.

THE REV. FREDERICK D. LOBDELL officiated at the services at St. Elisabeth's, Philadelphia, on Sunday, July 12th. Father Lobdell has recently been engaged in Church work in the South, and formerly was connected with St. Elisabeth's and a member of the Companions of the Holy Saviour. He and Father Cooper, at present a missionary in China, did not, however, sympathize with the Roman tendencies of the former clergy.

#### SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

#### Campus Purchased for Houston School—Commencement Exercises of Diocesan School for Girls.

THE TRUSTEES of Houston School, the Spokane diocesan school for boys, of which the Rev. Frederick M. de Forrest is the newly appointed principal, have recently purchased a forty-acre tract on the high ground near the Finch residence, giving to the school a splendid site and a fine athletic field. The new campus is within twenty minutes' ride of Howard and Riverside. The new buildings will be commenced next spring and are expected to be ready for occupancy by the autumn of 1909.

BRUNOT HALL, Spokane, the diocesan school for girls (Miss Julia P. Bailey, principal), closed on June 29th and 30th, with appropriate exercises and many social functions, the most successful year of its history. The current year closes with the satisfactory assurance of a full complement of pupils when it opens in September.

#### WASHINGTON.

#### Golden Wedding of Mr. and Mrs. P. A. Brown—Sunday School Celebration of Epiphany Church, Forestville—Notes.

MR. AND MRS. PHILANDER A. BROWN celebrated the golden anniversary of their wedding this week in St. Paul's parish, Prince George county, Md. They had the great pleasure of having with them on this happy occasion the priest who married them fifty years ago, the Rev. Walter A. Mitchell, now a retired priest of this diocese. Mr. Brown is one of the best known lawyers in this section and has frequently served as a delegate from his parish in conventions. The Rev.

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The beautiful new building which they have just completed on Third Street, in the heart of the downtown business district, is a monument to their success. This ground on which the building stands is owned by the Company, not leased, as is the case of so many business enterprises, and the building was put up without the loan of a single dollar. The company has paid 12 per cent. annual dividends for the past two years to its stockholders; but this is not all, for the stock has been steadily growing in value. For the purpose of further extending and developing their business, by the additions of new lines and new departments, they are now selling a limited amount of their treasury stock, and the readers of THE LIVING CHURCH are offered an opportunity to get some of it, and we would advise those who have money to invest to write the Company to reserve as many shares as they can purchase until they can fully investigate same. The Company will send you full particulars, together with bank and commercial references, also a list of their present stockholders, so that you will have ample means of investigation. Remember it costs you nothing to do this, and you are under no obligation whatever to take stock unless you wish to do so. We believe, however, it meets all the requirements of a safe and profitable investment, for among the many different stocks advertised, such as mining, oil, plantation, etc., this is the only one which appeals to us as having practically all the elements of chance eliminated. The length of time it has been established, its profit-earning record, the character and integrity of its officers, the substantial nature of its assets, all combine to make it a splendid investment.

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# SAPOLIO



Mr. Mitchell was at one time professor in Burlington College and rector of St. John's Elliott City, and St. John's, Hagerstown, Md., respectively.

THE SUNDAY SCHOOL children of Epiphany Church, Forestville, Prince George county, had a pretty celebration last Sunday. Each child had a bouquet, and after the service there was a procession to the cemetery, where the flowers were placed on the graves. There was a large attendance of children and their parents and friends.

THE REV. DR. McKIM, president of the Standing Committee, has returned from a visit to Sewanee, Tenn. He has called a meeting of the committee for Monday next, at which it is expected that some action will be taken looking towards the entertainment of Bishop Brent when he visits Washington about August 15th.

ST. PAUL'S CHOIR, under the leadership of Mr. Edgar Priest, has made arrangements for a week's stay at Chesapeake Beach, Md.

### CANADA.

Notes of Interest About Our Sister Church.  
*Diocese of Toronto.*

A LARGE number of people were present at the opening of the new parish hall for St. John's parish, Norway, on St. John the Baptist's day. The rural dean of Toronto, the Rev. Canon Welch, officiated. It is one of the most completely equipped buildings of the kind in the diocese.—DURING his visit to England, Archbishop Sweatman had the honorary degree of D.C.L. conferred upon him by the University of Durham.—THE REV. C. H. SHORTT, formerly rector of St. Cyprian's, Toronto, and now missionary in Japan, paid a visit to Toronto in June and received a warm reception from the Boys' Brigade, of which he was the first organizer in Toronto.

*Diocese of Niagara.*

THE SERMON at the opening service of the meeting of the chapter of the rural deanery of Wellington, in St. George's Church, Guelph, was given by the Rev. Canon Abbott of Hamilton. The deanery at the business session promised to give a grant towards the support of a Sunday school field secretary for the Dominion. At the next meeting in September there will be a Sunday school convention and a Woman's Auxiliary conference in conjunction with the deanery meeting.

*Diocese of Huron.*

THE OLD Holy Trinity Church at Lucan had the last service to be held in it in the middle of June. The corner-stone of the new church was laid on St. John the Baptist's day, by Dean Davis, acting commissary for Bishop Williams.—THE FINE new Sunday school and church hall for the parish of St. James', St. Mary's, was opened June 21st. The building and equipment cost \$8,500. A gift of a very handsome memorial window was received.

*Diocese of Ontario.*

A TABLET was unveiled in St. Peter's Church, Brockville, June 21st, in memory of Dr. Phillips, a Freemason. The tablet was given by members of the society.—THE CORNER-STONE of the new Trinity Church at Merrickville was laid with Masonic ceremony, June 17th. The old church was erected in the parish seventy-one years ago. The parish is one of the most prosperous in the diocese, and has nearly 300 communicants.

*Diocese of Rupert's Land.*

THE THANK-OFFERING presented by the diocese at the Pan-Anglican is to be divided for two objects—that given by the Woman's Auxiliary is to be given to the parsonage fund, and the amount given by the various parishes is to go towards the Machray memorial, St. John's College, Winnipeg. The

subscriptions for this purpose now amount to \$67,000, of which over \$35,000 has been paid in.—ARCHBISHOP MATHESON, while in England received the degree of D.D., *honoris causa*, from the University of Cambridge.

ALBANY, the capital of the Empire State, claims to be the oldest permanent settlement within the limits of our thirteen colonies, but has greater historical significance on account of its strategic importance during the century of conflict between the English and French in America and in the American Revolution. In 1524 Verrazzano, a French navigator, sailed up the Hudson, and about 1540 a French trading post was set up near the present site of Albany. The continuous history of the place dates from the discovery of these regions by Henry Hudson in 1609, who was followed by Dutch traders, who in 1614 established a trading station on Castle Island under the name of Fort Nassau. In 1664, after the transfer of New Netherlands to the English, the name of Albany was given to the settlement in honor of the Duke of York and Albany, afterward James II.—VERRAZZANO HUDSON, in *Leslie's Weekly*.

TRAVELERS in Morocco are surprised to meet so many persons in this dark part of the Dark Continent having a white skin, fair hair, and blue eyes. The reason for this strange fact is not hard to find. These white people in the garb of Africans are partly the descendants of North European captives from the times when piracy was the "privilege" of the Barbary States, and partly of the Vandals and other German tribes who had conquered Mauritania and Numidia in the times of the migration of races fourteen hundred years ago. These white "Moors" are mostly found in the mountain districts and they keep themselves aloof from those Moroccans whose faces show that there is some negro blood in them. The Kabyles, in Algiers, *e.g.*, are evidently descended from those white people.—*The Lutheran*.

### DIFFERENT NOW

#### Athlete Finds Better Training Food

It was formerly the belief that to become strong, athletes must eat plenty of meat.

This is all out of date now, and many trainers feed athletes on the well-known food, Grape-Nuts, made of wheat and barley, and cut the meat down to a small portion, once a day.

"Three years ago," writes a Mich. man, "having become interested in athletics, I found I would have to stop eating pastry and some other kinds of food.

"I got some Grape-Nuts and was soon eating the food at every meal, for I found that when I went on the track, I felt more lively and active.

"Later, I began also to drink Postum in place of coffee and the way I gained muscle and strength on this diet was certainly great. On the day of a field meet in June I weighed 124 lbs. On the opening of the football season in September, I weighed 140. I attributed my fine condition and good work to the discontinuation of improper food and coffee, and the using of Grape-Nuts and Postum, my principal diet during training season being Grape-Nuts.

"Before I used Grape-Nuts I never felt right in the morning—always kind of 'out of sorts' with my stomach. But now when I rise I feel good, and after a breakfast largely of Grape-Nuts with cream, and a cup of Postum, I feel like a new man." "There's a Reason."

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By filling out the attached coupon shares will be reserved until a thorough investigation can be made. Our references are Bradstreet's and Dun's Mercantile Agencies, the Washington National Bank, and The Cass Avenue Bank, of St. Louis. A list of the Company's stockholders and other references will also be furnished upon request.

SEE THE READING NOTICE ABOUT THIS COMPANY ON PAGE 430 OF THIS ISSUE OF THE LIVING CHURCH.